ENGLISH PAPER B

SYLLABUS

The paper consists of the following :—

(*i*) Applied grammar—15 marks.
(*ii*) Composition—25 marks.
(*iii*) Essay—20 marks.
(*iv*) Translation—15 marks.

In applied grammar the following types of questions are set :—

(*i*) Idioms—using them in sentences.
(*ii*) Correction of incorrect sentences.
(*iii*) Distinction between pairs of words.
(*iv*) Metaphorical use of words.
(*v*) Punctuation.
(*vi*) One-word substitution.

In composition part questions on summary, short-story, paragraph, letter or expansion may be set.

Every type of question that can be possibly set in the examination has been attempted in this guide. Unnecessarily long chapters on topics of lesser importance have not been written. However, the student will find it a complete and comprehensive guide.

It has been divided into the following chapters.

I. Applied grammar ; containing :—

(*i*) Confusion between pairs of words.

(*ii*) Use of prepositions.

(*iii*) Common errors.

(*iv*) Idioms.

(*v*) One-word substitutions.

II. Translation.

III. Summary.

IV. Expansion.

V. Short story.

VI. Letter-writing.

VII. Essays.

SOME GENERAL HINTS

The art of answering questions :—

(*i*) **Division of time**. Some students fail in the examination because they give disproportionate time to various questions—spending too much time on unimportant ones and later hurrying over more important ones. The student should have the plan of answering the questions ready before hand. Division of time is very essential as otherwise students are liable to leave some questions unattempted for no other reason except the shortage of time. Here are some hints about the division of time.

(1) Essay—40 minutes.

(2) Summary—30 minutes.

(3) Translation—25 minutes.

(4) Idioms—15 minutes.

(5) Corrections—10 minutes.

(6) Letter—30 minutes.

(7) One-word substitution—10 minutes.

(8) Revision—20 minutes.

(*ii*) **Understanding the question.** A question cannot be properly answered till it is thoroughly understood. Read the question calmly and patiently and if you are unacquainted with the meanings of a word do not become nervous ; use your common sense and you may get at the sense. Do not begin a question till you are perfectly clear in your mind as to what the examiner demands. Get yourself acquainted with all types of questions that are generally asked and the manner in which they are asked and then the words 'precis,' 'elucidate,' 'substantiate,' 'illustrate' will not frighten you.

(*iii*) **Avoid irrelevant and incomplete answers.** These defects creep in generally when a question or a part of a question is not completely understood or a student wants to be over-clever. There should be nothing irrelevant, for that simply means wastage of time. On the other hand the question should be completely answered, *e.g.*, if there are two parts of a questions both the parts should be answered.

(*iv*) **Plan your answer.** A well-planned answer will fetch more marks than an ill-planned one, even if the material is very nearly the same. Therefore, present your material in a systematic, ordered and decent manner. Arrange your thoughts and material before putting it in black and white.

The answer should have a good beginning, middle and end. One argument should be developed in one paragraph and the student should arrange his arguments in such a manner that they seem to be leading towards the climax. There should be sequence of thought, neatness and clarity in presentation. If you have too many ideas do not thrust all upon the examiner. In such a case judicious selection is the best course to be adopted.

(*v*) **Revision.** There are some mistakes which you yourself will be able to detect provided you care to revise your answers. For example, in haste you incorrectly write the spelling of a word or commit some other

grammatical mistake, or you leave out a word. All these defects can be removed if you revise your papers. The defects of omission and oversight can easily be removed on a second reading. Moreover you may even improve upon your expression and may make an idea more clear.

SOME DO'S AND DON'T'S

(*i*) **Beginning.** Start with those questions which are comparatively easy and which you can do better. This will create a good impression on the examiner. It, however, is better not to attempt the summary question last of all.

(*ii*) **Handwriting.** Good handwriting is bound to create good impressions on the examiner. So, try to write beautifully, at least clearly.

(*iii*) **Spelling.** Be careful about the use of words. Do not use a word till you are sure about its meaning and spelling. Do not use bombastic words to impress the examiner, especially when their meanings are not clear in your mind.

(*iv*) **Sentences.** Do not write complex or compound sentences. Write short simple sentences which make your point of view clear.

(*v*) **Expression.** Have clear cut ideas in your mind about the subject on which you are to write and let your expression be clear and precise. Clarity of expression is a great asset.

(*vi*) **Grammatical mistakes.** Avoid blunders and grammatical mistakes as far as possible.

(*vii*) **Deception.** It is not easy to deceive the examiner and if such an attempt is made marks will be deducted and the examinee will suffer. Be honest and if you do not know a question it is better to leave it out.

(*viii*) **Margin.** Leave some margin and also leave some space between two answers.

(*ix*) **Cutting.** It is very desirable if cuttings are avoided. Think before writing, make up your mind before using a word and then write it down. It a not a good habit to write a word, cross it, write another and delete it also.

(*x*) It is no use copying the questions. Mention only the question number in the margin.

WORDS LIABLE TO BE CONFUSED

1. **Able**—He is *able* to walk.

   Capable (Power to do a *particular thing*)—He is *capable* of walking five miles at a stretch.

2. **Accept** (قبول کرنا). I *accept* the lovely book that you have given to me.

   Except (سواۓ). All *except* him were present in the meeting.

3. **Abstain** (to avoid food, etc. پرهیز کرنا). He *abstained* from food as he was ill.

   Refrain (to avoid an action باز رهنا). He *refrained* from taking any strict measures against him.

4. **Accede** (to grant, to yield منظور کرنا - راضی هونا). Thank you for *acceding* to my request.

   Concede (to admit as true درست تسلیم کرنا). I am sorry, I cannot *concede* your point.

5. **Adapt** (to adjust, to fit موافق یا مطابق کرنا). He has *adapted* himself to the changed circumstances.

   Adopt (to select a course of action اختیار کرنا انتخاب کرنا). What course are you going to *adopt* knowing that your friend has betrayed (دهوکا دیا) you.

6. **Admission** (acknowledgement or confession اعتراف). His *admission* of the crime before the Magistrate made it easier for him to decide his case soon.

Admittance (entrance داخلہ). Students cannot have *admittance* to the office.

7. **Adverse** (opposite, against something ناموافق - بر عکس). He is fighting hard against *adverse* circumstances.

Averse (unwilling to do a thing ناخوش - ناراض). I am *averse* to taking strict action against my subordinate who has remained loyal all along.

8. **Ail** (to be ill بیمار ہونا). I went to see his *ailing* father.

Ale (liquor, wine جو کی شراب). Most Western people are fond of drinking *ale*.

9. **Affect** (to pretend ظاہر داری کرنا). Hamlet *affected* madness to gain his end.

Effect (result نتیجہ - اثر). Do you think your advice will have any *effect* on him.

10. **Affection** (love محبت). He is not against you; he rather has great *affection* for you.

Affectation (pretence, show دکھاوا - تصنع). There is no sincerity in him; it is all *affectation*.

11. **Amiable** (lovable خوش خلق - پسند کئے جانے کے قابل). He is a nice, charming *amiable* sort of fellow.

Amicable (friendly, peaceful دوستانہ). An *amicable* settle- ment was at last arrived at.

12. **Allusion** (indirect reference اشارہ). Please clarify the *allusion* in this line.

Illusion (deceptive appearance خام خیالی). It is a very cowardly act to be frightened of mere *illusions*.

13. **Antic** (strange عجیب و غریب). His manner at the function was *antic*.

Antique (old-fashioned قدیم - پرانی وضع کا). He has a hobby of collecting *antique* pieces of furniture.

14. **Apposite** (proper ٹھیک - برجستہ). It is folly to find fault with his remarks which were so *apposite.*

Opposite (against, in front of آمنے سامنے - مخالف). He sat *opposite* to me while I criticised him.

15. **Aptitude** (fitness, inclination for a thing - لیاقت میلان طبع). Why did you take up science when you had no *aptitude* for it.

Aptness (suitability موزونیت). *Aptness* of words is the most characteristic quality of his style.

16. **Assent** (to admit or agree منظوری - رضامندی). The Principal refused to give *assent* to the demand of the students.

Ascent (to rise, to climb چڑھنا عروج). The *ascent* is, of oourss difficult, but coming down from a hill is, perha still more difficult.

17. **Assay** (to attempt جد و جہد کرنا). He *assayed* to reach the top but could not.

Essay (a short prose composition on any subject - نثر میں مختصر مضمون). The teacher asked his student to write an *essay* on 'Hiking'.

18. **Avocation** (minor occupation چھوٹا مشغلہ). Of course you have hard work to do but you must have some *avocation* to engage you in your spare time.

Vocation (career or occupation کاروبار مثلاً ملازمت ، تجارت - پیشہ -). What do you thinkw ill be the best *vocation* for you.

19. **Bare** (naked برھنہ). Village women are surprised to see the *bare* arms of fashionable ladies.

Bear (to endure برداشت کرنا). With the death of

your father you will have to *bear* a heavy burden of responsibilities.

20. **Berth** (sleeping place in a train). If you are going to Karachi you must get your *berth* reserved.

Birth (coming to life پیدائش). He distributed money to the poor at the *birth* of his first baby.

21. **Beside** (by the side of پہلو میں - قریب). A tree stood *beside* his shop. He was *beside* himself with anger. (غصے میں آپے سے باھر تھا)

Besides (in addition to علاوہ ازیں). *Besides* being a hard worker he is also honest.

22. **Beneficent** (kind مہربان سخی). A *beneficent* king becomes popular with the poor.

Beneficial (useful, advantageous فائدہ مند - مفید). The poor should be thankful to the Government for this *beneficial* scheme.

23. **Between** (used in reference to two things درمیان). Let it remain *between* you and me ; please do not disclose it to others.

Among (in reference to more than two درمیان). Sweets were distributed *among* the children on Independence Day.

24. **Blunder** (a serious mistake فاش غلطی). Writing *the* before the name of a person is a *blunder*.

Error (فرو گذاشت - سہو), There are so many grammatical *errors* in this composition.

25. **Canvas** (a rough cloth). Tennis shoes are made of *canvas*.

Canvass (to solicit vote ووٹ حاصل کرنے کی کوشش کرنا). *Canvassing* before theelections has not been allowed by the authorities this time.

26. **Canon** (a rule قانون). The *canons* of morality must be observed by all.

Cannon (a big gun توپ). With the outbreak of war *cannons* started moving all over the country.

27. **Cautionary** (خبردار کرنے والا). My friend gave me *cautionary* advice.

Cautious (careful محتاط). He is very *cautious* in all his actions.

28. **Capable** (able to do a particular thing قابل). He is *capable* of studying for the whole night.

Capacious (roomy کشادہ - فراخ). This house has *capacious* rooms.

29. **Censor** (an official examiner of plays, films, etc. سرکاری افسر جو کتابوں، فلموں وغیرہ کو نامناسب یا باغیانہ خیالات سے پاک رکھتا ہے). The board of *censors* banned the exhibition of the recently imported film.

Censure (expression of disapproval الزام لگانا - ملامت کرنا). We are apt to *censure* others even if we have more faults than them.

30. **Confident** (sure یقین رکھنے والا). I am *confident* of my success in the examination.

Confidant (a person in whom one has confidence رازدار - محرم). I hoped you would prove worthy of the trust I had placed in you considering you my *confidant*.

31. **Comprehensible** (capable of being understood قابل فہم). Your remarks are not at all *comprehensible*; they are so vague (unclear).

Comprehensive (complete جامع). This is a very *comprehensive* guide and deals with everything needed by the students.

32. **Cession** (to yield سپرد گی). India expects the *cession* of part of Kashmir by Pakistan.

Session (time when a public body meets اجلاس). The West Pakistan Assembly is in *session* these days.

33. **Check** (to stop روکنا). I can *check* your progress if I so like.

Cheque (چیک). A *cheque* for Rs. 500 was issued by him yesterday.

34. **Conscience** (ضمیر). My *conscience* does not permit me to behave cruelly to the poor.

Conscious (آگاہ). I am *conscious* of my shortcomings.

35. **Continual** (very frequent اکثر اوقات). I *continually* become a victim to wicked thoughts.

Continuous (without break لگاتار). Last night I studied *continuously* for six hours.

36. **Coarse** (rough کھردرا). Canvas shoes are made of *coarse* cloth.

Course (line of action روش رستہ). What *course* would you like to adopt now when you have been deceived by your friend.

37. **Choir** (chorus or band of singers گانے والوں کی جماعت). The *choir* sang a sweet song at the beginning of the function.

Quire (کاغذوں کا دستہ). Will you please bring a *quire* of white paper for me from the market.

38. **Coma** (بے ہوشی). He was in a state of *coma* when the doctor arrived.

Comma (punctuation mark). There should be a *comma* after the name of the street and a full-stop after the name of the city.

39. **Complement** (that which completes مکمل کرنے والا).

These few men form the *complement* to the band of labourers.

Compliment (express admiration تعریف کرنا). He paid *compliments* to his junior for his skill and insight.

40. **Compulsion** (when we have to do a thing against our will جبر). To get work out of an unwilling subordinate by *compulsion* is not very creditable.

Obligation (when we have to do a thing as a duty فرض). I believe I am under no *obligation* to admit your son, said the Principal.

41. **Considerable** (much کثیر). A *considerable* amount of money has already been exhausted and not even half the work has been done.

Considerate (thoughtful for others دوسروں کا خیال رکھنا). He is a very *considerate* and sedate sort of person and so people like him.

42. **Council** (assembly). The meeting of the Security *Council* is beginning next week.

Counsel (advice مشورہ). I am thankful to you for your wise *counsel*.

43. **Corporal** (pertaining to body جسم سے متعلق - جسمانی). *Corporal* punishment should be abolished.

Corporal (having a body مادی). The girl you love is only a figment (خیالی) of your mind having no *corporeal* existence (مادی وجود).

44. **Credible** (which can be believed قابل یقین). The news of the sudden death of the great statesman is hardly *credible* for he had such good health.

Credulous (one who readily believes - خوش اعتقاد فوراً تسلیم کر لینے والا). He is a very *credulous* fellow and therefore is taken in by everybody.

45. **Corps** (a body of troops پلٹن - دستہ فوج). He is in the

Veterinary *Corps* of the Pakistan Army.

Corpse (dead body لاش). I was shocked to find a *corpse* lying in the middle of the road at the dead of night.

46. **Dearness** (high price گرانی). The *dearness* of all essential commodities has very adversly affected the poor.

Dearth (scarcity قحط - قلت). There is no *dearth* of good politicians is our country but the pity is we do not bring the right persons to the forefront.

47. **Deduce** (to infer نتیجہ نکالنا). What conclusion do you *deduce* from my yesterday's talk.

Deduct (کاٹنا). On what basis have you *deducted* Rs. 20 from the amount due to me.

48. **Deference** (regard ادب - تعظیم). Students these days show little *deference* to their teachers.

Difference (فرق). What is the *difference* between a human being and a beast ?

49. **Deny** (کسی بیان کی صحت سے انکار). He *denied* his earlier statement in the court.

Refuse (کام کرنے سے انکار). I *refuse* to obey such a mean and evil order of yours.

50. **Dissent** (disagreement اختلاف رائے). One of the members of the Committee recorded a vote of *dissent*.

Descent (downward journey نیچے اترنا). The *descent* is not as easy as is considered ; it is perhaps more difficult than the ascent.

51. **Desert** (صحرا - چھوڑ دینا). For miles around no trees can be seen in a *desert*.

Dessert (fruits or sweetmeats served at the end of

dinner(کھانے کے بعد پھل یا مٹھائی سے تواضع). I am more interested in the *dessert* than the courses of dinner.

52. **Defective** (faulty ناقص). People say that the system of education in our country is *defective*.

Deficient (wanting ; imperfect نامکمل). He is *deficient* in common sense.

53. **Defy** (to challenge مقابلہ کرنا). The haughty student *defied* the authority of his teacher.

Deify (to worship or to make a god of - پوجا کرنا خدا بنانا). A good patriot is generally *deified* by people.

54, **Destiny** (fate قسمت). God knows what *destiny* has in store for me.

Destination (منزل مقصود). Now I am slowly marching to my last *destination*.

55. **Disease** (illness). What *disease* are you suffering from ?

Decease (death موت). The children wept bitterly at the *decease* of their father.

56. **Deprecate** (to disapprove of نا پسند کرنا). He *deprecated* my attempt at helping her.

Depreciate (undervalue حقیر سمجھنا). I do not know why you *depreciate* every action of mine.

57. **Discover** (to find out something which existed before but was unknown دریافت کرنا - کھوج لگانا). Columbus *discovered* America.

Invent (to find out a new thing ایجاد کرنا). The *invention* of radio has revolutionised the world.

58. **Draft** (a rough sketch خاکہ - مسودہ). The officer asked the clerk to put up a *draft* reply.

Drought (want of rain خشک سالی). There are not good crops this season due to utter *drought.*

59. **Drown** (it is used for animate (جاندار) objects ڈوبنا). Many persons were *drowned* when the boat capsized in the middle of the river.

Sink (used for animate and inanimate objects ڈوبنا). Recently a ship *sank* in the sea resulting in the loss of ten hundred lives.

60. **Dye** (to colour رنگنا). Get your shirt *dyed.*

Die (مرنا). Many people *died* in the recent earthquake that shook Afghanistan.

61. **Efface** (blot out مٹانا). It is only by doing good deeds that you can *efface* the stigma on your name.

Deface (disfigure شکل بگاڑنا - مٹانا). It is a beautiful painting ; do not *deface* it with your pencil shading.

62. **Eligible** (not debarred کسی عہدے وغیرہ کا اهل). The following students are *eligible* to appear in the supplementary examination.

Illegible (incapable of being read - جو پڑھا نہ جا سکے بد خط). Your handwriting is *illegible* ; you should write clearly.

63. **Eminent** (great بلند مرتبہ - مشہور). Many *eminent* persons attended the wedding of the Prime Minister's daughter.

Imminent (near, impending قریب الوقوع). There is an *imminent* danger of Kashmir being swallowed up by India.

64. **Elusive** (escaping from grasp جو سمجھ میں نہ آ سکے). Your language is so *elusive* that I cannot make out anything.

Illusive (deceptive فریب دہ). The happiness that has taken hold of you is only *illusive.*

65. **Emigrant** (جو اپنا ملک چھوڑ کر دوسری جگہ جائے). *Emigrants* from India are still pouring into Pakistan.

Immigrant (a person who comes from one country to another). The *immigrants* in Canada do not enjoy full rights.

66. **Excite** (to produce some agitation جوش دلانا). I felt very much *excited* by his angry remarks and gave him a blow.

Incite (to arouse to action مشتعل کرنا). Do not *incite* your friends to do wicked deeds.

67. **Exceptional** (rare غیر معمولی). He is a man of *exceptional* ability.

Exceptionable (objectionable اعتراض کے قابل). The Government took action against the Opposition leader for his *exceptionable* remarks.

68. **Excuse** (it is weaker than forgive معاف کرنا). Please *excuse* me ; I am not able to attend the dinner.

Forgive (معاف کرنا). *Forgive* this fault of mine and I promise to behave better next time.

69. **Famous** (used in good sense مشہور). He is a *famous* doctor and has a roaring practice.

Notorious (in bad sense مشہور - برائی میں). He is *notorious* for his wicked doings.

70. **Fain** (willing خوشی سے). I would *fain* do this work for my dear friend.

Feign (to pretend بہانا کرنا). Do not *feign* ignorance after having done a wrong intentionally.

71. **Facility** (comfort آسانی - سہولت). You have been

provided with every *facility* and yet you are reluctant to work.

Felicity (happiness خوشی - مسرت). The *felicity* cannot be enjoyed by a sinner.

72. **Falsehood** (جھوٹ) (ضروری نہیں کہ دھوکا دینا مقصود ہو).

Lie (دھوکا دینے کے لئے جھوٹ بولنا). People in the past believed that the earth is flat though actuallv it is round. It was a *falsehood* but not a *lie.*

73. **Fatal** (causing death مہلک). His injuries proved *fatal* and he died in the hospital.

Fateful (affecting one's fate منحوس). *Fateful* events are happening in the country which shall give its history a new turn.

74. **Financial** (applies to public funds مالی). A top-level conference has been called to discuss the *financial* matters of the Government.

Monetary (private transactions زر کے متعلق - نجی). One should be careful in all *monetary* transactions (کاروبار).

75. **Flee** (run away بھاگ جانا). At the opening of the bombardment the enemy I had no alternative left but to *flee.*

Fly. Birds *fly* in the air.

76. **Gauge** (standard measure ناپنے کا آلہ). You will find the rain *gauge* fixed in the observatory.

Gaze (to look نظر جمانا). If you *gaze* at the western sky you will find a beautiful golden colour spread all over it.

77. **Gamble** (جوا). Your father asked you not to *gamble* and yet you go to the gambling den.

Gambol (to frisk about کھیل کود کرنا). He frisked and *gambolled* with joy.

78. **Gracious** (kind مہربان). People love him as he is a *gracious* gentleman.

Graceful (charming خوبصورت). Her *graceful* gait very much impressed the young man.

79. **Genteel** (graceful in form خوش پوش). His *genteel* appearance exercised a great charm on me.

Gentle (mild, noble حلیم - عالی خاندان). His *gentle* behaviour in the class made him the teacher's favourite.

80. **Ghastly** (pale زرد سا - بھیانک). His *ghastly* appearance frightened me.

Ghostly (about spirits روحانی - بھوت سا). Last night I saw a *ghostly* figure entering my room and I screamed at once.

81. **Goal** (end or aim منزل مقصود). Every student must have some *goal* before him when he joins the college.

Gaol (jail قید خانہ). He is a confirmed criminal and has been punished many a time; indeed he is a *gaol*-bird.

82. **Habit** (used for the individual عادت). It is his *habit* to pray to God before going to bed.

Custom (used for a group of persons or society رسم و رواج). The *customs* of a people change very seldom.

83. **Hue** (colour رنگ). The sky wears a golden *hue* in the evening.

Hew (cut کاٹنا - تراشنا). We felled the tree and started *hewing* its branches.

84. **Hate** (نفرت). **Dislike** (it is milder than *hate*). I *dislike* your actions but cannot certainly *hate* you, my old friend.

85. **Hoard** (to store ذخیرہ کرنا). *Hoarding* of wheat has been probibited by the Government.

Horde (gang جتھا - گروہ). The *hordes* of Chengez attacked east and west.

86. **Honorary** (بغیر معاوضہ کے). He is the *honorary* secretary of the club.

Honourable (worthy of honour معزز). By occupying the magisterial chair he has become an *honourable* man.

87. **Human** (belonging to mankind انسانی). It is *human* nature to be inclined towards evil.

Humane (kind رحم دل). His *humane* treatment towards the poor has won him admiration.

88. **Humiliation** (ہتک). I cannot forget the *humiliation* at the hands of my enemy.

Humility (modesty انکسار). You can learn a lot by *humility*.

89. **Ice** (خود بنائی ہوئی برف). The price of *ice* goes up when the summer season is in full swing.

Snow (قدرتی برف). People go to Murree hills in winter to see the *snow* fall.

90. **Imaginary** (not real خیالی). Most of your fears seem to be *imaginary*.

Imaginative (having imagination فکر کی پرواز والا). You cannot hope to become a good poet when you are not at all *imaginative*.

91. **Impossible** (نا ممکن). It is *impossible* for him to secure good marks in the examination when he is not working hard.

Impassable (نا قابل عبور). There is such a dense growth of bushes in this jungle that it has become *impassable*.

92. **Ingenious** (skilful خوش سلیقہ - با تدبیر). He will become successful in life for he is a very *ingenious* person and knows how to win over others.

Ingenuous (frank بے تکلف). People who are *ingenuous* can miss popularity.

93. **Industrial** (relating to industry صنعتی). Pakistan is becoming an *industrial* country.

Industrious (hard-working محنتی). The *industrious* students will reap the reward of their industry.

94. **Informant** (the man who gives information خبر دینے والا). My *informant* Mr. A has told me all about your plan.

Informer (spy جاسوس). We must purge our country of all foreign *informers*.

95. **Judicial** (about a court of justice عدالت کے متعلق). A *judicial* enquiry was ordered about the Independence day Pindi mishap.

Judicious (wise عقلمند - دور اندیش), By *judicious* investment (نفع کے لئے روپیہ لگانا) he increased his wealth.

96. **Junction** (place of union). I met my friend at the *junction* of Beadon Road and McLeod Road.

Juncture (a critical point of time عین وقت). The arrival of a seasoned politician alone can save the country at such a *juncture*,

97. **Kill** (to put to death). **Murder** (to kill intentionally). I *killed* a bird. He *murdered* a man who was his enemy.

98. **Lose** (to he deprived of ضائع کرنا). You will *lose* your pen if you do not keep it in your pocket.

Loose (ڈھیلا) He wears *loose* clothes.

99. **Lessen** (to reduce کم کرنا). My pain has been *lessened* but by the use of ointment (مرہم).

Lesson. Always revise your lesson when you go home.

100. **Lightning** (بجلی کا گرنا). Four people were struck by *lightning*.

Lightening (making light or less بوجھ ھلکا کرنا). With the addition of one more clerk the burden of your work has been *lightened*.

101. **Loth** (unwilling غیر رضامند). I am very *loth* to go to the cinema house as I am feeling sleepy.

Loathe (to hate ناپسند کرنا). I *loathe*your evil tactics.

102. **Lovable** (worthy of love ھر دلعزیز). He has admirable qualities and is certainly a *lovable* person.

Lovely (beautiful خوبصورت). She has a *lovely* face.

103. **Luxuriant** (rich in growth بے اندازہ پیدا ھونے والا). You have a *luxuriant* growth of hair on your head.

Luxurious (given to luxury عیش پرست). His *luxuriou* habits have made him a good-for-nothing fellow.

104. **Mead** (field - (چراگاہ). I met a lady in the *meads*—Keats.

Meed (reward - انعام). The happiness of seeing his pupil becoming successful in life is the *meed* of the teacher.

105. **Memorable** (worth remembering یاد رکھنے کے قابل). The 14th of August 1947 is a *memorable* day in the istory of our country.

Memorial (statue, etc., reminding one of some personality یادگار). We are shortly going to have a *memorial* in honour of Quaid-i-Azam.

106. **Metal** (دھات). Silver and gold are precious *metals*.

Mettle (courage دلیری). Show your *mettle* when you are fighting against your enemies.

107. **Minor** (نابالغ). The *minor* child was deprived of his father's property as his uncle very cunningly took away everything.

Miner (who works in a mine کان کھودنے والا). A *miner's* job is a very tough one.

108. **Momentary** (belonging to the moment - عارضی). It was under a *momentary* impulse that I shot at him.

Momentous (important اهم). *Momentous* decisions are expected to be arrived at at the Prime Ministers' Conference.

109. **Necessaries** (things which are essential for life زندگی کے لوازم). Poor persons these days cannot easily afford the *necessaries* of life.

Necessities (things one needs جن چیزوں کی کسی کو ضرورت هو). The *necessities* of the case demand this step.

110. **Oar** (چپو) I took the *oars* and started rowing the boat when my friend felt tired.

Ore (mineral from which metal can be extracted کچی دھات). Iron *ore* is found in the northern hills.

111. **Official** (an officer). He is an *official* of the Defence Ministry.

Officious (meddlesoe جھگڑالو - خواہ مخواہ دخل اندازی کرنے والا). As he is *officious* hehas become unpopular.

112. **Persecute** (to punish ; to harass - ہراساں کرنا). Poor villagers are *persecuted* by the landlords.

Prosecute (to bring before a Court مقدمہ چلانا). Bill-stickers (اشتہار لگانے والے) will be *prosecuted.*

113. **Physic** (medicine علم طب). No *physic* could cure him of his madness.

Physique (bodily health جسمانی ساخت). I am a young man and have a good *physique.*

114. **Precede** (to go before آگے چلنا). The boys were *preceded* by their teacher.

Proceed (to go on جاری رکھنا). Will you please *proceed* further in the matter.

115. **Popular** (liked by people هر دلعزیز). It is for his good nature that he has become so *popular*.

Populous (having a large population کثیر آبادی رکھنے والا). Karachi is a *populous* city.

116. **Practice** (noun وکیل یا ڈاکٹر کا پیشہ). The doctor has a good *practice.*

Practise (verb کوئی پیشہ کرنا). He is *practising* as a lawyer.

117. **Practicable** (جس پہ عمل کیا جا سکے). The solutions you have offered does not seem to be *practicable.*

Practical (not theoretical عملی). I have some *practical* suggestions to make.

118. **Pray** (to offer prayer to God عبادت یا دعا کرنا). I *pray* to God every morning.

Prey (شکار). He has become a *prey* to wicked desires.

119. **Prescribe** (to lay down تجویز کرنا). What are the books *prescribed* for Inter. examination ?

Proscribe (to prohibit حرام ٹھہرانا - منع کرنا). The recent book written by me has been *proscribed* on the grounds that it preaches immorality.

120. **Provident** (showing foresight دور اندیش). He is leading a successful life as by nature he is *provident*.

Providential (عین موقعہ پر خدائی مدد). His arrival at that time was quite *providential* and this saved me.

121. **Respectful** (full of respect مؤدب). The boys who are *respectful* to their teachers are always in their good books.

Respectable (deserving respect واجب التعظیم). He is a *respectable*man and is honoured by all.

122. **Route** (way راستہ). I have not as yet decided which *route* to follow for proceeding to London.

Route (defeat of an army شکست کے بعد بھگدڑ). The Germans at last were *routed* by the Russians.

123. **Righteous** (just منصفانہ). The people of Pakistan were filled with *righteous* indignation (غصہ) when the Afghans insulted their national flag.

Rightful (having a just claim صحیح - جائز وارث). I am the *rightful* owner of this house.

124. **Sanguine** (hopeful اعتماد - قوی ہمت خون رکھنے والا خود). I am *sanguine* of winning a scholarship.

Sanguinary (bloody خونی - خونخوار). Many *sanguinary* battles were fought in the Great War.

125. **Sensible** (reasonable ذی ہوش - معاملہ فہم). He is a very *sensible* person and I hope he will agree to the proposal.

Sensitive (easily affected حساس - زود رنج). *Sensitive* persons are hurt too soon.

126. **Social** (about society اجتماعی - معاشرتی). Everybody today calls himself a *social* reformer.

Sociable (ready to become friendly ملنسار). You will not find many *sociable* people in this college.

127. **Stationary** (fixed ساکن). The sun is *stationary* and the earth revolves round it.

Stationery (writing material کاغذ - قلم - دوات وغیرہ). He has opened a *stationery* shop.

128. **Straight** (سیدھا). This line is not *straight.*

Strait (narrow ; difficult تنگ - مشکل). The road to truth and virtue is very *strait.*

129. **Sensual** (appealing to baser senses نفسانی - شہوانی). Do not keep his company for he is a *sensual* fellow.

Sensuous (pertaining to the senses حسی). Keats is a *sensuous* poet and spreads a banquet (دعوت) for all our senses.

130. **Tamper** (meddle with تحریف کرنا - ناجائز اثر ڈالنا). If you *tamper* with the official record you will be given the sack (نوکری سے برخاست کر دینا).

Temper (nature مزاج). I love him for his sweet *temper.*

Teem (full of معمور ہونا). The jungle *teems* with wild birds.

131. **Team** (a side or group of players). Your hockey *team* this time seems much better.

132. **Truce** (temporary suspension of hostilities جنگ کا عارضی طور پر بند ہونا). *Truce* was declared between the Germans and the Allies.

Treaty (معاهده). After the ending of war the *treaty* was signed.

133. **Transient** (of short duration عارضی). The impression produced by his fine speech was only *transient.*

Transitory (speedily vanishing نا پائدار). We should not attach too great an importance to our *transitory* existence.

134. **Verbose** (full of words طوالت پسند). His style is *verbose* and difficult.

Verbal (oral زبانی). I cannot obey your *verbal* order, give it to me in writing.

135. **Veracity** (truth راست گوئی). No one can question the *veracity* of his statement.

Voracity (greediness in eating پیٹو پن). He is known for his *voracity*, so no one invites him to parties.

136. **Wilful** (obstinate ضدی). He ultimately will suffer for his *wilful* nature.

Willing (inclined to do a thing رضامند - متمنی). I am *willing* to do any difficult work for you.

EXERCISE 1

Use the following words in sentences :—

1. Access (رسائی), Excess (زیادتی)
2. Adopt (متبنیٰ بنانا), Adept (ماہر)
3. Air (ہوا), Heir (وارث)
4. Altar (قربان گاہ), Alter (تبدیل کرنا)
5. Amicable (دوستانہ), Amiable (پسندیدہ)
6. Bail (ضمانت), Bale (گانٹھ)
7. Bare (ننگا), Bear (برداشت کرنا)
8. Bridal (عروسی), Bridle (لگام)
9. Cattle (مویشی), Kettle (دیگچی)
10. Decry (نکتہ چینی کرنا), Descry (دیکھنا)
11. Continuous (جاری), Contiguous (ملا ہوا)
12. Due (وجہ سے - مناسب), Dew (شبنم)
13. Dose (دوائی کی خوراک), Doze (اونگھنا)
14. Fatal (مہلک), Fatalist (قسمت میں یقین رکھنے والا)
15. Godly (پرہیزگار), Gracious (مہربان)
16. Gate (پھاٹک), Gait (چال)
17. Idle (بیکار), Idol (بت)

18. Indite (لکھنا), Indict (الزام لگانا)
19. Liar (جھوٹا), Lawyer (وکیل)
20. Main (خاص), Mane (ایال)
21. Pour (ڈالنا), Pore (مسام)
22. Rain (بارش), Rein (باگ ڈور)
23. Mote (ذرہ), Moat (فصیل)
24. Temporary (عارضی), Temporal (دنیاوی)
25. Wreck (تباہ کرنا), Wreak (بدلہ لینا)

TEST YOUR MEMORY

EXERCISE 2

Fill up the blanks in the following sentences with appropriate words :—

1. **Adapt, adopt.**

   He has——himself to the circumstances.

   Rahim was the——son of Fahim.

2. **Assent, Ascent.**

   You were kind enough to give your——to my proposal.

   The——to Murree is very steep.

3. **Canon, Cannon.**

   Still boys try to violate the——of morality.

   In wars the——are fired.

4. **Compulsion, Obligation.**

People will pay this tax under——

It is my——to help him.

5. **Custom, Habit.**

It is his——to get up early in the morning.

The way of the world is to make laws, but follow——.

6. **Human, Humane.**

Adversity and prosperity are both inevitable in—— life.

Being a——man he disliked all forms of cruelty.

7. **Defy, Deify.**

The leader——the orders of the D. M.

The Quaid-i-Azam was——by the masses.

8. **Eminent, Imminent**

Col. Ilahi Bux is an——physician of Lahore.

He was in——danger of losing his job.

9. **Excite, Incite.**

She was so——that she could not speak for some time.

He——his friends to stage demonstrations.

10. **Judicial, Judicious.**

In Pakistan the executive authorities have some—— power.

It is not——on his part to provoke me.

11. **Famous, Notorious.**

He is a nice gentleman and is very——.

Aslam is a——gambler.

12. **Ghastly, Ghostly.**

The boy looked——when he saw the snake.

The——appearance of the house in the forest frightened the people.

13. **Impossible, Impassable.**

It is——to catch the moon.

The sea is——at this place.

14. **Ingenious, ingenuous.**

My friend has discovered an——method of making money.

I like Mr. A. for he is an——fellow.

15. **Persecution, Prosecution.**

In all places those religionists who have believed too much, have been more inclined to violence and—— than those who have believed too little.

He was——on a charge of trespassing.

16. **Principal, Principle.**

The——announced that the college would remain closed for four days.

17. **Official, Officious**

The police——paid us another visit this morning.
This——fellow should not be encouraged any more.

18. **Momentary, Momentous.**

We should not care for——pleasures.

——issues were decided by the Federal Court.

19. **Sanguine, Sanguinary.**

He is——of his success for he has worked hard.

One of the most——battles was fought near Delhi.

20. **Verbal, Verbose.**

I received a——message from my brother.

His style is——.

PREPOSITIONS

1. To have abhorrence *of*.
2. Abstinence *from*.
3. Abundance *of*.
4. Access *to*.
5. Accomplice *with* (a person) *in* (a crime).
6. Accordance *with*.
7. Acquaintance *with*.
8. Adherence *to*.
9. Affection *for*.
10. Affinity *with*.
11. Allegiance *to* a person.
12. Alternative *to*.
13. Ambition *for*.
14. Anxiety *for*.
15. Approach *to*.
16. Aptitude *for*.
17. Assent *to* an opinion.
18. Atonement *for* sin *for* a person.
19. Attraction *to* a thing.
20. Aversion *to*.
21. Bargain *with* a person.
22. Betrayal *of*.
23. Blindness *to* one's faults.
24. Capacity *for*.

25. Comment *on*.
26. Compensation *for* loss.
27. Competition *with* a person *for* a thing.
28. Concession *to*.
29. Conformity *with*.
30. Contempt *for* a person.
31. Contrast *to* a thing.
32. Control *over* a person or thing.
33. Correspondence *with* a person.
34. Delight *in*.
35. Dependence *on* a person or thing.
36. Digression *from*.
37. Dissent *from* a proposal.
38. Enmity *with* a person.
39. Escape *from*.
40. Exception *to* a rule.
41. Exposure *to*.
42. Familiarity *with* a person.
43. Glance *at*.
44. Guarantee *for*.
45. Hatred *of* or *for* a person.
46. Heir *of* a person *to* some property.
47. Incentive *to*.
48. Influence *over* or *with*.
49. Inquiry *into*.
50. Interview *with*.
51. Intimacy *with*.
52. Justification *of* or *for*.
53. Liking *for*.
54. Longing *for* or *after*.
55. Objection *to*.
56. Opportunity *for*.
57. Opposition *to*.
58. Partnership *in* a thing *with* a person.
59. Pity *for*.
60. Preference *for* one thing *to* another.
61. Pride *in*.
62. Progress *in*.
63. Qualification *for*.
64. Quarrel *with* a person.
65. Reference *to* a person or thing.
66. Regard *for*.
67. Reliance *on*.
68. Remedy *for*.

69. Repentance *for*.
70. Resemblance *to*.
71. Respect *for*.
72. Responsibility *for* action.
73. Revolt *against*.
74. Sequel *to*.
75. Search *for* or *after* something.
76. Slur *on*.
77. Spite *against*.
78. Submission *to* authority.
79. Suspicions *of*.
80. Sympathy *with* or *for*.
81. Testimony *to*.
82. Victim *to*.
83. Victory *over*.
84. Witness *of*.
85. Zeal *for*.
86. Abounding *in* or *with*.
87. Absorbed *in*.
88. Acceptable *to*.
89. Accomplished *in*.
90. Acquainted *with*.
91. Addicted *to*.
92. Adjacent *to*.
93. Agreeable *to*.
94. Akin *to*.
95. Allied *to*.
96. Amazed *at*.
97. Analogous *to*.
98. Annoyed *at*.
99. Anxious *for*.
100. Appropriate *to*.
101. Ashamed *of*.
102. Associated *with*.
103. Astonished *at*.
104. Averse *to*.
105. Bereft *of*.
106. Blessed *with*.
107. Celebrated *for*.
108. Comparable *to*.
109. Competent *for*.
110. Confident *of*.
111. Consistent *with*.
112. Contrary *to*.
113. Conversant *with*.
114. Defective *in*.
115. Desirous *of*.
116. Detrimental *to*.
117. Different *from* something
118. Disgusted *with*.
119. Eminent *for*.
120. Enamoured *of* a thing.
121. Entitled *to*.
122. Familiar *with*.

123. Fatigued *with* work.
124. Gifted *with.*
125. Good *at* something
126. Heedless *of.*
127. Horrified *at.*
128. Identical *with.*
129. Ignorant *of.*
130. Imbued *with.*
131. Imitative *of.*
132. Incidental *to.*
133. Incumbent *on.*
134. Indebted *to*
135. Indignant *with.*
136. Indulgent *in.*
137. Inimical *to* a person.
138. Inspired *with.*
139. Invested *with.*
140. Involved *in.*
141. Irrelevant *to.*
142. Liable *to.*
143. Mad *with.*
144. Negligent *of.*
145. Notorious *for.*
146. Obligatory *on* a person.
147. Obliged *to.*
148. Occupied *with.*
149. Offensive *to* a person.
150. Overwhelmed *with.*
151. Partial *to.*
152. Popular *for* a quality *with* some person.
153. Possessed *of.*
154. Preferable *to.*
155. Prejudicial *to.*
156. Productive *of.*
157. Proficient *in.*
158. Prone *to.*
159. Qualified *for.*
160. Regardless of.
161. Remote *from.*
162. Satisfied *with.*
163. Shocked *at.*
164. Sick *of.*
165. Similar *to.*
166. Startled *at.*
167. Subordinate *to.*
168. Suited *to.*
169. Synonymous *with.*
170. Uneasy *about.*
171. Vexed *with* a person *for* doing something.
172. Void *of.*
173. Abide *by.*
174. Abound *in* or *with.*
175. Abstain *from.*
176. Accede *to.*

177. Accord *with*.
178. Account *for*.
179. Accuse a person *of* offence.
180. Accustom oneself *to*.
181. Adhere *to*.
182. Agree to a proposal *with* a person.
183. Aim *at*.
184. Allot *to*.
185. Allude *to*.
186. Alternate *with*.
187. Apologise *to* a person *for* a misconduct.
188. Appeal *to* a person *against* a sentence.
189. Arbitrate *between* two parties.
190. Argue *with* a person *for*, *against* or *about* a thing.
191. Atone *for*.
192. Back *up*.
193. Bear *out*.
194. Beg *of* a person *for* something.
195. Beware *of*.
196. Boast *of*.
197. Burst *forth*.
198. Canvass *for*.
199. Call *on*.
200. Cease *from*.
201. Concern *for*.
202. Cling *to*.
203. Coincide *with*.
204. Compete *with*.
205. Comply *with*.
206. Confer *with* a person *about* or *regarding* a thing.
207. Conform *to*.
208. Consult *with*.
209. Cope *with*.
210. Correspond *with* a person *about* a thing.
211. Dash *against*.
212. Deal *in*.
213. Deliver *from*.
214. Deprive *of*.
215. Deviate *from*.
216. Differ *from*.
217. Dissuade *from*.
218. Dream *of*.
219. Embark *on*
220. Encroach *on*.
221. Escape *from*
222. Feel *for* a person.

223. Flirt *with.*

224. Grapple *with.*

225. Hang *about.*

226. Hesitate *at.*

227. Hold *back.*

228. Identify *with.*

229. Indulge *in*

230. Insist *on.*

231. Interfere *with.*

232. Intrude *on.*

233. Issue *from.*

234. Lament *for.*

235. Laugh *at.*

236. Lean *against.*

237. Look *after* a person.

238. Lust *after.*

239. Mediate *with.*

240. Merge *into.*

241. Officiate *for* some one *in* a post.

242. Partake *of.*

243. Participate *with* a person *in* his gains.

244. Penetrate *into.*

245. Persist *in.*

246. Pine *for.*

247. Plead *with.*

248. Plot *against.*

249. Plunge *in* or *into.*

250. Point *at.*

251. Pray *for.*

252. Ponder *on* or *over.*

253. Prefer one *to* another.

254. Prejudice *against.*

255. Present *with.*

256. Preserve *from.*

257. Prevail *on.*

258. Prevent *from.*

259. Proceed *with.*

260. Prohibit *from.*

261. Provoke one *to* anger.

262. Push *off.*

263. Quake *with* fear.

264. Quarrel *with* a person *over* or *about* a thing.

265. Rail *at* or *against.*

266. Rank *with.*

267. Reason *with* a person *about* something.

268. Rebel *against.*

269. Recoil *from*.

270. Reconcile oneself *to* a loss, *with* an enemy.

271. Reflect *on*.

272. Refrain *from*.

273. Rejoice *at*.

274. Relate *to*.

275. Rely *on*.

276. Remind *of*.

277. Remonstrate *with* a person *against* something.

278. Repent *of*.

279. Reproach *for*.

280. Result *from*.

281. Revenge oneself *on* someone *for* some injury.

282. Revolt *against*.

283. Reward *with* something *for* some service done.

284. Rule *over*.

285. Run *after*.

286. Scoff *at*.

287. Sick *after* or *for*.

288. Sentence *to*.

289. Set *about*.

290. Shudder *at* something.

291. Smell *of*.

292. Smile *at*.

293. Smell at.

294. Stand *against*.

295. Stare *at*.

296. Stoop *to*.

297. Strike *at*.

298. Struggle *against*.

299. Submit *to*.

300. Sympathise *with* a person *in* his troubles.

301. Tamper *with*.

302. Testify *to*.

303. Tide *over*.

304. Tower *over*.

305. Tremble *at* something *with* fear.

306. Trifle *with*.

307. Triumph *over*.

308. Vie *with* a person.

309. Vote *for*.

310. Wink *at*.

311. Wish *for*.

312. Yearn *for*.

313. Yield *to*.

TEST YOUR MEMORY

Exercise 3.

Fill up the blanks with appropriate prepositions :—

1. He has a great abhorrence——ingratitude.
2. There is an abundance——food supply in the besieged city.
3. I went to him in accordance——the instructions of my chief.
4. He has given his whole-hearted adherence——my plan.
5. Show your allegiance——your king.
6. He has a good deal of antipathy——dogs.
7. You must offer an apology——your conduct.
8. He gave his assent——my opinions.
9. I have nothing but aversion——meat.
10. I have no bias——the labour problem.
11. His comment——the speech was very apt.
12. Some compensation was paid by the authorities——the loss.
13. I have no confidence——the new man.
14. His parents have no control——him.
15. He finds no delight——his friends.
16. Digression——the subject is a grave error in essay-writing.
17. The only drawback——success in our project is lack of funds.
18. I have no enmity——him.
19. An unnecessary exposure——danger cannot be justified.
20. He is heir——the huge property of his uncle.
21. I got an inkling——the mystery from the conversation of the servants.

22. He has no liking——music.
23. You are no match—— that wrestler.
24. He has a passion——gambling.
25. I have a preference——tea to milk.
26. Was there any provocation——the insult you offered to him.
27. My relations——him are purely personal.
28. I cannot have any rivalry——him.
29. As a sequel——the closure of one ice factory the other had a roaring business.
30. He achieved a victory——his passion.
31. This forest is abounding——game.
32. He is addicted——gambling.
33. He is akin——me in some respects.
34. It is no use arguing with him, he is not amenable—— reason.
35. I was apprised——his arrival by my brother.
36. He is averse——all kinds of hard work.
37. The path to eminence is beset——difficulties.
38. He is celebrated——his great skill in debating.
39. Nothing is comparable——this act of cruelty.
40. Exercise is conducive——health.
41. He is conspicuous——his honesty of purpose.
42. He passed some remarks highly derogatory——my character.
43. Being destitute——all that I had I did not know what to do.

44. I am distrustful——the motives of that man.

45. He is endowed——fine moral qualities.

46. His face was expressive——his feelings.

47. He is gifted——a fine voice.

48. His plans are identical——mine.

49. It is imperative——you to go and see your ailing father.

50. The significant silence was indicative——his evil motives.

51. Greed is inherent——his character.

52. This paragraph is irrelevant——the essay.

53. He was almost mad——disappointment.

54. The visitor was mistaken——a thief.

55. You seem to be very negligent——your duty.

56. You made yourself odious——many gentlemen in the city.

57. He is partial——his own students.

58. I am reconciled——my lot.

59. I am responsible——him——whatever I do.

60. He is not suited——this post.

61. He is uneasy about the consequences——his evil work.

62. He is very much wanting——common sense.

63. His garden borders——mine.

64. Her tears burst——.

65. He was deprived——all his rights.

66. A judge never discriminates——the two parties.

67. Every student should guard——grammatical errors in composition,

COMMON ERRORS

(a) Errors of Proximity

The verb in a sentence should agree only with its subject and not with the nearest noun, *e.g.*

(*i*) *Incorrect* : Every one of the students *were* fined.

Correct : Every one of the students *was* find.

(*ii*) *Incorrect* : Neither of the men *were* here.

Correct : Neither of the men *was* here.

(*iii*) *Incorrect* : He had killed the mad dog after asking his wife to go out of the house with an axe.

Correct : He killed the mad dog with an axe after asking his wife to go out of the house.

(b) Errors of Construction

Nouns, adjectives, articles, pronouns and verbs if not properly placed will make the sentences incorrect. The student should revise the elementary rules of grammar and also study carefully the following examples :—

(*i*) *Incorrect.* The more he weighed the less he liked to agree to the proposal of his friend.

Correct : The more he weighed the proposal of his friend the less he liked to agree to it. [The noun 'proposal' has been wrongly placed.]

(*ii*) *Incorrect* : Any of these two men would be able to do the work.

Correct : ***Either*** of these two men would be able to do the work. [When two things are mentioned the word 'either' is used and for more than two things 'any' is used as, Any of these people would be able to do the work.]

(*iii*) *Incorrect* : What is the use and the purpose of starting a new party at this juncture ?

Correct: What is the use and purpose of starting a new party at this juncture? [The article 'the' has been dropped before 'purpose' because the two nouns 'use' and 'purpose' do not refer to two different things hence the article 'the' is not to be repeated.]

(*iv*) *Incorrect* He has the best brain of any man in his line.

Correct: He has the best brain of all men in his line, or, He has a better brain than any other man in his line. [When the noun follows a superlative the word 'any' is not to be used.]

(*v*) *Incorrect*: Himself and Hamid both tried but both of them failed.

Correct: He himself and Hamid both tried but both of them failed. [He is the proper pronoun; himself is a reflex pronoun and cannot be used as the subject of a verb.]

(*vi*) *Incorrect*: The way people treated him on that day cannot at all he called honourable.

Correct: The way *in which* people treated him that day cannot at all he called honourable. [The word 'way' or 'manner' must be followed by 'in which'.]

(*vii*) *Incorrect*: Bengal has been invaded by the Marhattas many times.

Correct: Bengal *was* invaded by the Marhattas many times. [As the reference is to a past event that has been completed the verb 'has been' is not appropriate.]

(*viii*) *Incorrect*: I was ill for some time when the doctor came to see me.

Correct: I *had been* ill for some time when the doctor came to see me. [It is a case of past perfect and the verb should be used accordingly.]

(*ix*) *Incorrect*: You will go there; it is a command.

Correct: You *shall* go there; it is a command. [When stressing or ordering, the word 'shall' is used with 'you'.]

(*x*) *Incorrect*: This man promises to help me as long as he shall live.

Correct: This man promises to help me as long as he *may* live. ['Shall' does not convey the sense of 'may'.]

(*c*) Errors of Order

The words and clauses should be placed in a proper order otherwise the sense will not be properly understood.

(*i*) *Incorrect*: That I have been disappointed in the city, but the fact is, today, I am very sorry.

Correct: I am very sorry, but the fact is that I have been disappointed in the city today. [In the first sentence the phrases had been jumbled so that the sense was not at all clear.]

(*ii*) *Incorrect*: The king live long!

Correct: Long live the king! [When a verb expresses a wish or prayer the subject should come after it.]

(*iii*) *Incorrect*: He did not interfere, nor I did.

Correct: He did not interfere, nor did I. [The word 'nor' should precede the subject.]

(*d*) Errors in Prepositions

Different words take different prepositions and if the correct one is not used the sentence will become incorrect. Students should re-read the chapter on prepositions.

(*i*) *Incorrect*: He has been here since three days.

Correct: He has been here *for* three days. ['Since' denotes a point of time and 'for' the period of time.]

(*ii*) *Incorrect*: I have nothing but aversion for meat.

Correct: I have nothing but aversion *to* meat. [Aversion is followed by 'to' and not 'for'.]

(*iii*) *Incorrect*: He has no attraction for flowers.

Correct: He has no attraction *towards* flowers. [We have attraction 'to' or 'towards' a thing and 'for' a person.]

(*iv*) *Incorrect*: There is no alternative for this plan.

Correct: There is no alternative to this plan. ['Alternative' is followed by 'to' and not 'for'.]

(*e*) Errors in Conjunctions

Incorrect and inappropriate conjunctions will lead to errors in a sentence.

(*i*) *Incorrect*: He came to see me and he did not find me.

Correct: He came to see *but* he did not find me.

(*ii*) *Incorrect*: Both in Lahore as well as in Amritsar there was a good deal of excitement.

Correct: Both in Lahore *and* Amritsar there was a good deal of excitement.

(*iii*) *Incorrect*: Though he is honest but he is not courageous.

Correct: Though he is honest, he is not courageous.

(*f*) Errors in the use of Nouns

Incorrect	*Correct*
1. In India there are many poors.	1. In India there are many poor.

Incorrect	*Correct*
2. I have lost my furnitures.	2. I have lost my furniture.
3. There is no place in the compartment.	3. There is no room in the compartment.
4. We saw a joker at the circus.	4. We saw a clown at the circus.
5. We had a good play of football.	5. We had a good game of football.
6. I am learning a new poetry.	6. I am learning a new poem.
7. The boy was wearing a new dress.[1]	7. The boy was wearing a new suit.
8. He took insult at this.	8. He took offence at this.
9. I passed the noon[2] in study.	9. I spent the middle of the day working.
10. He got a bad companionship.	10. He got into bad company.

(*g*) Errors in the use of Pronouns

1. One should not waste his time.	1. A man should not waste his time.
2. Have you a pencil? I have not got.	2. Have you a pencil? I have not got one.
3. Whoever does best he will get a prize.	3. Whoever does best will get a prize.
4. Who did this? Myself.	4. Who did this? I myself.
5. I shall see the brakes whether they work well.	5. I shall see whether the brakes work well.
6. We all did not go.	6. None of us went.

1. Dress is generally used with reference to women's clothes, but we do use evening dress for men.

2. 'Noon' means exactly 12 o'clock in the middle of the day.

Incorrect	*Correct*
7. Both did not go.	7. Neither went.
8. Everyone is frightened when they see a tiger.	8. Everyone is frightened when he sees a tiger.
9. People starves when he has no money.	9. People starve when they have no money.
10. I and he are brothers	10. He and I are brothers.

(*h*) Errors in the use of Adjectives

1. These all mangoes are ripe.	1. All these mangoes are ripe.
2. I have no any friends.	2. I have no friends.
3. An idle man should do some or other work.	3. An idle man should do some work or other.
4 He is worst than I.	4. He is worse than I am.
5. From the two he is clever.	5. He is the cleverer of the two.
6. He is becoming strong.	6. He is becoming stronger.
7. This is a worth seeing sight.	7. This is a sight worth seeing.
8. He was so big man that he could not sit in this chair.	8. He was so big *a* man that he could not sit in this chair.
9. Himalayas are mountains.	9. The Himalayas are mountains.
10. Much efforts bring their reward.	10. Much effort brings its reward.

(*i*) Errors in the use ot Verbs

1. He does not care for my words.	1. He pays no attention to what I say.
2. When I went there I found that the lion was disappeared.	2. When I went there I found that the lion had disappeared.

Incorrect	*Correct*
3. He got angry before I said a word.	3. He got angry before I had said a word.
4. I met a man who was my tutor 20 years ago.	4. I met a man who had been my tutor twenty years ago.
5. When I shall go to Bombay I shall see him.	5. When I go to Bombay, I shall see him.
6. If I would have done this I would have done wrong.	6. If I had done this, I should have done wrong.
7. He went to school to know arithmetic.	7. He went to school to learn arithmetic.
8. Later on he knew his mistake.	8. Later on he realized his mistake.
9. I put[1] up with him.	9. He put me up.
10. I always put my money in this box.	10. I always keep[2] my money in this box.

(*j*) Errors in the use of Adverbs

1. He is very much sorry.	1. He was very sorry.
2. He was very kind enough to invite me.	2. He was so kind as to invite me.
3. He told the story in details.	3. He told the story in detail.
4. Aeroplanes reach Europe soon.	4. Aeroplanes reach Europe quickly.
5. Before long there was no one there.	5. Long ago there was no one there.
6. What for do you go to school ?	6. What do you go to school for ?

1. 'To put up with' means to tolerate an annoying person.

2. 'Keep' is used for a permanent resting place while 'put' is used for a temporary one.

Incorrect	*Correct*
7. This book is too interesting.	7. This book is very interesting.
8. He lives miserly.	8. He lives in a miserly way.
9. He plays good than I.	9. He plays better than I.
10. I did it anyhow.	10. I managed to do it somehow.

(*k*) Errors in the use of Conjunctions

1. Though[1] he is fat but he runs fast.	1. Though he is fat, he runs fast.
2. He did not come to school. Because he was ill.	2. He did not come to school, because he was ill.
3. No sooner I had spoken than he left.	3. No sooner had I spoken than he left.
4. Not only he will go, but also he will remain there.	4. Not only will he go, but he will also remain there.
5. I want to know as to why I have been detained.	5. I want to know why I have been detained.
6. He is the fastest runner and he came last.	6. He is the fastest runner but came last.
7. This is my friend, he was at school with me.	7. This is my friend who was at school will me.
8. This is my house, I live here.	8. This is my house where I live.
9. Supposing if he fails, what will he do ?	9. Supposing he fails what will he do ?
10. This is my servant, I was telling you about him.	10. This is my servant about whom I was telling you.

1. 'Though' does not require a second conjunction, 'but,' 'yet,' 'still.'

(*l*) Errors in the use of Prepositions

Incorrect	*Correct*
1. I am ill since three months.	1. I have been ill for three months.
2. This paper is inferior than that.	2. This paper is inferior to that.
3. This resembles to that.	3. This resembles that.
4. Send this letter on my address.	4. Send this letter to my address.
5. I am obliged of you by this good turn.	5. I am obliged to you for this good turn.
6. There are many advantages from this.	6. The advantages of this are many.
7. He will be cured from his fever.	7. He will be cured of his fever.
8. We waste much time in trifles.	8. We waste much time on trifles.
9. Write with ink.	9. Write in ink.
10. I pitied on him.	10. I pitied him.

FROM UNIVERSITY PAPERS

1. I congratulate you for your success.	1. I congratulate you *on* your success.
2. I will not go without you go to.	2. I will not go without you.
3. I have not written you last night.	3. I *did* not write to you last night.
4. He had no sooner gone when his brother arrived.	4. He had no sooner gone *than* his brother arrived.
5. He is too miserly to part from his money.	5. He is too miserly to part *with* his money.

Incorrect	*Correct*
6. I wrote nothing yesterday but learnt two poetries by heart.	6. I wrote nothing yesterday but learnt two *poems* by heart.
7. The two friends help one another in the hour of need.	7. The two friends help *each* other in the hour of need.
8. I am too glad to know that you have passed.	8. I am *very* glad to know that you have passed.
9. Why he wrote that foolish letter?	9. Why *did* he write that foolish letter.
10. His handwriting was such which could not be read.	10. His handwriting was such *that it* could not be read.
11. I should like to congratulate you for your success in the examination.	11. I should like to congratulate you *on* your success in the examination.
12. He is both intelligent as well as diligent.	12. He is both intelligent *and* diligent.
13. I laid in bed till eight in the morning.	13. I *lay* in bed till eight in the morning.
14. He told me that he is waiting for me since a long time.	14. He told me that he *had been* waiting for me *for* a long time.
15. He brought the articles to the market which he wanted to sell.	15. He brought the articles, which he wanted to sell, to the market.
16. Turn your glance in the direction of the river.	16. *Look* in the direction of the river.
17. He comes off a respectable family.	17. He comes *of* a respectable family.
18. I shall open a bank with Rs. 5,000.	18. I shall open a bank *account* with Rs. 5,000.

Incorrect	*Correct*
19. You must go to the barber shop to have your hairs cut off.	19. You must go to the barber's shop to have your hair cut.
20. When you buy something you must bargain the shopkeeper.	20. When you buy something you must bargain *with* the shopkeeper.
21. I am one of those who cannot describe what I do not see.	21. I am one of those who cannot describe what *they* do not see.
22. After crossing the river, the weather became clearer.	22. After we had crossed the river, the weather became clearer.
23. Nothing but novels please him.	23. Nothing *else* but novels please him.
24. I do not care for those sort of things.	24. I do not care for *this* sort of things.
25. He invited me, but I denied to go to his house.	25. He invited one to his house but I *refused* to go.
26. This result I much regretted, and taught me a lesson for the future.	26. I much regretted this result and it taught me a lesson for the future.
27. The firm has given a gift to each of their clerks.	27. The firm has given a gift to each of its clerks.
28. I have obtained an employment in the office.	28. I have obtained a *job* in the office.
29. The school master and inspector were present.	29. The school master and *the* inspector were present.
30. Somebody told me, I forget whom.	30. Somebody, whom I forgot, told me.

Incorrect	*Correct*
31. The speech he gave at the function was impressive.	31. The speech he *made* at the function was impressive.
32. He cannot pull on with his wife.	32. He cannot *get on* with his wife.
33. Cholera is raging in the town for over a month.	33. Cholera *has been* raging in the town for over a month.
34. A large majority of students was absent from college yesterday.	34. A large majority of students *were* absent from the college yesterday.
35. Never in the history of India there was a greater man.	35. Never in the history of India *was* there a greater man.
36. All kinds of good things *are* existed here.	36. All kinds of good things exist here.
37. Aeroplanes carry *out* letters and passengers from one place to another.	37. Aeroplanes *carry* letters and passengers from one place to another.
38. Every scientific invention has proved *much* harmful to humanity than beneficial.	38. Every scientific invention has proved more harmful to humanity than beneficial.
39. He never thought *that whether* there was any possibility of ending war.	39. He never thought that there was any possibility of ending *the* war.
40. Misfortunes when faced bravely and manly become less troublesome.	40. Misfortunes when faced bravely and *manfully* become less troublesome.

Incorrect	*Correct*
41. Please address the letter to Dr. John Smith, Esquire.	41. Please address the letter to Dr. John Smith, or John Smith, Esquire.
42. I request you not to cut jokes in class.	42. I request you not to *make* jokes in *the* class.
43. If I fail in this I will give the next examination.	43. If I fail in this examination I *shall take* the next.
44. Neither of the men were here.	44. Neither of the men *was* were.
45. You may rely on us doing our utmost.	45. You may rely on *us* for doing our utmost.
46. She was obliged to hurriedly call the doctor.	46. She was obliged to call the doctor hurriedly.
47. Our parents may be resembled to a tree which gives us cool shade.	47. Our parents may be *likened to* a tree which gives us cool shade.
48. We met at the house of a mutual friend to make peace.	48. We met at the house of a *common* friend to make peace.
49. He guessed from my face that I want to speak to him.	49. He guessed from my face that I *wanted* to speak to him.
50. I do not know where was he at that time.	50. I do not know where *he was* at that time.
51. Many a students were absent from the class yesterday.	51. Many a student *was* absent from the class yesterday.
52. It has been our custom from times immemorial.	52. It has been our custom from *time* immemorial.

	Incorrect		Correct
53.	Give me a ten rupees note.	53.	Give me a ten-*rupee* note.
54.	I congratulate you for standing first in the College.	54.	I congratulate you *on* standing first in the College.
55.	The most famous name in the history of Rome is of Marcus Aurelius.	55.	The most famous name in the history of Rome is *that* of Marcus Aurelius.
56.	Who are you talking about, him or me ?	56.	*Whom* are you talking about, him or me ?
57.	I know he will not do it, but I should do it, if I were him.	57.	I know he will not do it, but I should do it, if I were *he*.
58.	I met no other men but those.	58.	I met no other men *than* those.
59.	I will arrange it suitable to your needs.	59.	I will arrange it *suitably* to your needs.
60.	Though I am not in agreement, I was much impressed by his proposal.	60.	Though I am not in agreement with his proposal, I was much impressed by it.
61.	He neither has nor will accept your terms.	61.	He neither has *accepted* nor will accept your terms.
62.	There was a boy in a school who could not play hockey.	62.	In a school there was a boy who could not play hockey.
63.	The report was not unfortunately sent in time.	63.	Unfortunately the report was not sent in time.
64.	He will trace his experiences through the year now passing in a few words.	64.	He will try to trace his experience in a few words through the year now passing.

Incorrect	*Correct*
65. I have admired Mr X's horse, he rides very well too.	65. I have admired Mr. X's horse. He rides very well.
66. You have ear-rings in your ears that had been your grandmother's.	66. The ear-rings that you have in your ears had been your grandmother's.
67. He went to school but returned *back* immediately.	67. He went to school but returned immediately.
68. Neither Britain nor Germany are prepared to make peace at this stage.	68. Neither Britain nor Germany *is* prepared to make peace at this stage.
69. Distribnte these sweets between all the boys of this class.	69. Distribute these sweets *among* all the boys of this class.
70. The servant admitted that the cup is broken by him.	70. The servant admitted that the cup *had been* broken by him.
71. No one *complainted* against him.	71. No one *complained* against him.
72. The downfall of the king is to be attributed to nothing else than pride.	72. The downfall of the king is to be attributed to nothing else *but* pride.
73. Politics are not the kind of activity in which young students should take interest.	73. Politics *is* not the kind of activity in which young students should take interest.
74. The two first columns of the newspaper are badly printed.	74. The first *two* columns of the newspaper are badly printed.

Incorrect	*Correct*
75. He is one of the most unselfish Minister who has served his country.	75. He is one of the most unselfish *Ministers* who *have* served *their* country.
76. He preferred death rather than disgrace.	76. He preferred death *to* disgrace.
77. I got nearly cent per cent marks in this paper.	77. I got cent per cent marks in this paper.
78. Neither of the three accused were guilty.	78. *None* of the three accused *was* guilty.
79. As you sow, so you will reap.	79. As you sow, so will you reap.
80. He put the juice in the man's eyes who wore Athenian clothes.	80. He put the juice in the eyes of the man who wore Athenian clothes.
81. The question in my mind which was growing bigger and bigger was how he obtained his information.	81. In my mind the question which was growing bigger and bigger was how he obtained the information.
82. Are your scissors dull.	82. *Is* your scissors dull?
83. These news excited the crowd to great fury.	83. *This* news excited the crowd to great fury.
84. Those phenomenon I witnessed on the Red Sea.	84. *That* phenomenon I witnessed on the Red Sea.
85. Politics are the chief interest of modern India.	85. Politics is the chief interest of modern India.
86. Genius are rare.	86. Genius *is* rare.

	Incorrect		*Correct*
87.	Neither women nor children was admitted.	87.	Neither women nor children *were* admitted.
88.	Only one of them who was arrested is guilty.	88.	Only one of the men who *were* arrested is guilty.
89.	Every one that see him love him.	89.	Every one that *sees* him *loves* him.
90.	Day after day slips past and still he does not come.	90.	Day after day slip past and still he does not come.
91.	I replied him in affirmative.	91.	I replied *to* him in *the* affirmative.
92.	Professors teach for an hour or so and gets lot of money.	92.	Professors teach for an hour or so and get plenty of money.
93.	No any man is able to withstand his fate.	93.	No man is able to withstand his fate.
94.	What to speak of shelter we had not any clothes even.	94.	*Not* to speak of shelter we had not even clothes.
95.	We, generally, as a rule do not observe the rule of the health.	95.	We generally do not observe the rule of health.
96.	The hockey is a very good game.	96.	Hockey is a very good game.
97.	He is suffering from fever from Monday last	97.	He has been suffering from fever from Monday.
98.	Please explain me this question.	98.	Please explain this question to me.
99.	Do you know swimming ?	99.	Do you know how to swim ?

	Incorrect		*Correct*
100.	Heredity and environments both influence the character of a man.	100.	Both heredity and environments influence the character of a man.
101.	I want that you should read these books during the vacation.	101.	I want you to read these books during the vacation.
102.	He was unable to visit us due to an outbreak of plague in his village.	102.	He was unable to visit us due to *the* outbreak of plague in his village.
103.	If you deny to help me I must abandon the task.	103.	If you *refuse* to help me I well have to abandon the task.
104.	He told me that I expect to leave Lahore by 8-30 train in the morning.	104.	He told me that he expected to leave Lahore by the train of 8-30 A.M.
105.	Scarcely had my father left the room than my younger brother began to dance.	105.	Scarcely had my father left the room *when* my younger brother began to dance.
106.	I have no other claim to the property but my past services.	106.	I have no other claim to the property *than* my past services.
107.	He speaks like his teacher does.	107.	He speaks *as* his teacher.
108.	*Indeed* the man was found guilty but he was not convicted.	108.	The man was indeed found guilty but he was not convicted.
109.	He wished to make Salim as his assistant.	109.	He wished to make Salim his assistant.

	Incorrect		*Correct*
110.	Both in Lahore as well as in the surrounding villages there was good deal of excitement.	110.	Both in Lahore and in the surrounding villages there was a good deal of excitement.
111.	You should *use a* well-tanned hide to make a suit-case.	111.	You should use well tanned hide to make a suit-case.
112.	*The* jealousy is an evil passion.	112.	Jealousy is an evil passion.
113.	He is Solomon in wisdom.	113.	He is *a* Solomon in wisdom.
114.	*The* Mount Everest is highest peak in the world.	114.	Mount Everest is *the* highest peak in the world.
115.	*The* Ceylon is a fertile and beautiful land.	115.	Ceylon is a beautiful and fertile land.
116.	Punjab is a prosperous province now.	116.	The Punjab is a prosperous province now.
117.	He always practises *the* justice and cares for the moral principles.	117.	He always practises justice and cares for the moral principles.
118.	They possessed both *the* civil and criminal jurisdiction.	118.	They possessed both civil and criminal jurisdiction.
119.	Neither of the sisters were very much displeased.	119.	Neither of the two sisters *was* very much displeased.
120.	London is larger than any city in the United Kingdom.	120.	London is *bigger* than any city in the United Kingdom.
121.	Though he knowns *the* French, he does not know the people of the country.	121.	Though he knows French he does not know the people of the country.

	Incorrect		*Correct*
122.	Safia was fairest of the fair.	122.	Safia was *the* fairest of the fair.
123.	Those who are desirous of apply for the post, they should fill in the proper forms.	123.	Those who are desirous of *applying* for the post should fill in the proper forms.
124.	It is distance lends enchantment to the view.	124.	It is distance *that* lends enchantment to the view.
125.	The passenger was killed and several injured by an accident to the Irish Mail.	125.	One passenger was killed and several injured by an accident to the Irish Mail.
126.	Karim said his friend to do that if he could.	126.	Karim requested his friend to do that if he could.
127.	The teacher said that let a boy in the last bench answer a question.	127.	The teacher said that a boy in the last bench should answer the question.
128.	He asked me are you coming ?	128.	He asked me if I was coming.
129.	When I will go to Lahore, I shall look you up.	129.	When I go to Lahore, I shall look you up.
130.	Of all her children the youngest loves her most.	130.	Of all her children, the youngest loves her *the* most.
131.	All of them were making fool of him.	131.	All of them were making *a* fool of him.
132.	*The* greed is cursed vice.	132.	Greed is *a* cursed vice.
133.	He turned a deaf ear from all I said.	133.	He turned a deaf ear *to* all I said.

	Incorrect		*Correct*
134.	One day he will bring disgrace for the whole of his family.	134.	One day he will bring disgrace *to* the whole of his family.
135.	If he had abused you, you will feel insulted.	135.	If he had abused you, you would have felt insulted.
136.	I am coming here regularly since the last eight days.	136.	I am coming here regularly for the last eight days.
137.	Let us enjoy us.	137.	Let us enjoy *ourselves.*
138.	I feel rather shy of litigation.	138.	I *fight* rather shy of litigation.
139.	You are not familiar to all of his tricks.	139.	You are not familiar with all his tricks.
140.	You have written these books well and they have brought you no name.	140.	You have written these books well *but* they have brought you no name.
141.	He tore away the paper.	141.	He tore *up* the paper.
142.	Out of the total number of 300 members as much as 100 did not turn up.	142.	Out of the total number of 300 members *as many as* 100 did not turn up.
143.	He conquered cities after cities.	143.	He conquered city after city.
144.	In every village of some importance we find a primary school.	144.	In every village of *any* importance we find a primary school.
145.	He is ready to take the work into his hand.	145.	He is ready to take the work in his hand.
146.	The science is opposed to the religion.	146.	Science is opposed to religion.

No.	*Incorrect*	*Correct*
147.	Mr. Rahim I am afraid does not like this proposal.	Mr. Rahim, I am afraid, does not like this proposal.
148.	My uncle asked me to remember that virtue was its own reward.	My uncle asked me to remember that virtue *is* its own reward.
149.	You have played instead of worked.	You have played instead of working.
150.	Full many a flower are born to blush unseen.	Full many a flower *is* born to blush unseen.
151.	The sceneries here are not good.	The *scenery* here *is* not good.
152.	We have received no informations.	We have received no *information*.
153.	He told these news to his mother.	He told his mother *this* news.
154.	There are no breads in this shop.	There *is* no *bread* in this shop.
155.	Scouts wear half pants.	Scouts wear *shorts*.
156.	Students should wear white pant.	Students should wear white *trousers*.
157.	Give him some blotting.	Give him some blotting *paper*.
158.	He hit an over boundary.	He hit a *six*.
159.	There are two waiting members in our party.	There are two *reserves* in our *team*.
160.	We saw a theatre.	We saw a *play*.
161.	Please put your sign here.	Please put your *signature* here.
162.	He is my cousin brother.	He is my *cousin*.
163.	He had a great number of money.	He had a great *amount* of money.

Incorrect	*Correct*
164. Here is my cup ; please fill.	164. Here is my cup ; please fill *it*.
165. He enjoyed during the holidays.	165. He enjoyed *himself* during the holidays.
166. The boy who does best he will get a prize.	166. The boy who does best will get a prize.
167. I with some friends went for a walk.	167. I went for a walk with some friends.
168. The teacher tested the boy if he could read English.	168. The teacher tested if the boy could read English.
169. Every people know this.	169. *Everyone* knows this.
170. He held the book in the both hands.	170. He held the book in both *his* hands.
171. Shakespeare is greater than any other poets.	171. Shakespeare is greater than any other *poet*.
172. He is elder than I.	172. He is *older* than I.
173. In our library the number of books is less.	173. In our library the number of books is *small*.
174. We have never seen a so good boy.	174. We have never seen so good *a* boy.
175. None of the boys had learnt their lessons.	175. None of the boys had learnt *his* lessons.
176. No one cared for him after his wife died.	176. No one *took* care *of* him after his wife *had* died.
177. I did not stop because he went out before I arrived.	177. I did not stop because he *had gone* out before I arrived.
178. I wanted that he should get leave.	178. I wanted *him to* get leave.
179. My foot is paining.	179. I *have a pain* in my foot.

Incorrect		*Correct*	
180.	All day I was putting on a sweater.	180.	All day I was *wearing* a sweater.
181.	People respected him at the station.	181.	People *treated him with respect* at the station.
182.	I went for shooting and enjoyed it.	182.	I went *out* shooting and enjoyed *myself*.
183.	Do not play mischiefs.	183.	Do not *get up to* mischief.
184.	The council is consisted of ten members.	184.	The council *consists* of ten members.
185.	I must revenge my enemy.	185.	I must *take* reveng *on* my enemy.
186.	Yesterday in the night he came to dinner.	186.	Yesterday *evening* he came to dinner.
187.	Just I had gone when he came.	187.	I had just gone when he came.
188.	He behaved cowardly.	188.	He behaved *in a cowardly manner*.
189.	Hardly I have had any rest since one week.	189.	Hardly *have I had* any rest *for* a week.
190.	Because he is clever therefore he gets good marks.	190.	Because he is clever he gets good marks.
191.	Until he does not try, he must be punished.	191.	He must he punished until *he tries*.
192.	Neither he comes nor he writes.	122.	Neither *does* he come nor *does* he write.
193.	I am fond of all games, as for an example hockey.	193.	I am fond of all games, *for example*, hockey.
194.	I was trying to work, at that time he was disturbing me.	194.	*While* I was trying to work, he was disturbing me.

Incorrect	*Correct*
195. This is my first time to play cricket since a long time.	195. I have not played cricket for a long time.
196. The term begins from July 1st.	196. The term begins *on* July 1st.
197. This is a comfortable house to live.	197. This is a comfortable house to live *in*.
198. We should not spend money for luxuries.	198. We should not spend money *on* luxuries.
199. We went to the back side of the house.	199. We went *behind* the house.
200. The post office will compensate the loss.	200. The Post Office will compensate us *for* the loss.
201. There was a match between Bombay against Madras.	201. There was a match between Bombay *and* Madras.

IDIOMS

1. To take one to task (to accuse of fault). You are not doing your work seriously. I will ask your teacher to take you to task.
2. The lion's share (the major portion). The eldest son had the lion's share of the father's property.
3. To get into hot water (to get into difficulties). If you go on burning the candle at both ends you are sure to get into hot water.
4. At the eleventh hour (at a late stage). It is not possible to succeed in the examination by beginning preparations at the eleventh hour.
5. To strike while the iron is hot (to make use of an opportunity). Your enemy seems to be on his last legs, you should strike while the iron is hot and win the victory.

6. A storm in a tea cup (great excitement over a small matter). Do not worry about the protests and strikes; they are like a storm in a tea cup and will soon be over.

7. To take a leap in the dark (to take a hasty or rash step). You should thoroughly understand the scheme and then take any decisive step. It is no use taking a leap in the dark.

8. Sum and substance (summary of the contents). Put the sum and substance of this paragraph in your own words. Please be brief.

9. Heart and soul (with all one's energies). The student who goes on behaving in an irresponsible manner and does nor put his heart and soul into his work can never meet with success.

10. Null and void (cancelled). The new principal is out to maintain strict discipline. He, therefore, declared many old rules null and void and has substituted them by stricter rules.

11. First and foremost (main, important). The first and foremost duty of every Pakistani is to think of the betterment of his country.

12. Spick and span (smart and clean looking). Whenever you happen to come across Aslam you will find him quite spick and span.

13. Fits and starts (to do in an irregular manner). It is a pity that some of the students do not realise their responsibility even when the examination is close at hand and continue doing their work by fits and starts. You can easily predict their failure.

14. Ways and means (methods). Your business has gone to the dogs. Now you had better think calmly over the causes of your failure and devise way and means of its improvement.

15. To let the cat out of the bag (to disclose the secret). It was a well hatched plot and we were sure of

success but Khalid let the cat out of the bag and we failed.

16. To have an axe to grind (to have a private purpose to serve). You will not find many selfless and self-sacrificing persons these days. Everybody has an axe to grind.

17. To mince matters (to soften an account unduly). While giving an explanation one must not mince matters but speak honestly and without reservation.

18. To read between the lines (to detect a meaning not expressed). It is a clever and bold speech which he delivered last night but reading between the lines one finds that he is a cowardly person.

19. To break the ice (to get through the first difficulties; to initiate talk). His speech was so forceful and convincing that none had the courage to contradict him and all sat silent but at last I stood up and broke the ice.

20. To harp on the same string (to talk constantly on one topic). He has nothing fresh to say, he will simply harp on the same string.

21. A rainy day (a time of difficulty). Do not burn the candle at both ends. Lay by something against a rainy day.

22. A cool head (calm judgment). Only a person with a cool head can become a good judge and administrator.

23. A maiden speech (the first speech). Even a great orator like Mr. Churchill was greatly embarrassed while delivering his maiden speech in the House of Commons.

24. In the nick of time (just at the right moment). I cycled hard and reached the college in the nick of time.

25. The dead of night (middle of the night). The alarming sounds of 'thief', 'thief' were heard at the dead of night and everbody was out of his house.

26. A man of spirit (a courageous man). Quaid-i-Azam was a man of spirit and even old age could not deter him from taking upon himself the onerous (سخت مشکل) duties.

27. A thankless task (selfless work done without any reward). Sincere politicians do many a thankless task for the sake of their country and are not upset if they find little encouragement.

28. A bed of roses (easy, comfortable) There are so many ups and downs in life; it is not a bed of roses.

29. An iron hand (with force). It is only by an iron hand that the growing lawlessness of the country can be checked.

30. A fair hand (beautiful handwriting). He gets good marks in the examination mainly because he writes a fair hand.

31. A square deal (a fair bargain). He is a fraud and a cheat (دھوکے باز). How can you expect a square deal from him.

32. An oily tongue (to flatter خوشامد). A person with an oily tongue can sometimes be more successful than a really capable person.

33. A swan song (the last effort for something great). Hindu-Muslim unity was the swan song of Mr. Gandhi.

34. A bed of thorns (a discomfortable thing). Ministership is a bed of thorns but only those who have been through it know this.

35. A jack of all trades (a man who can turn his hand to anything). Nasim is a clever person; he is a jack of all trades and in the first meeting can very well impress others.

36. A drawn battle (an indecisive battle). Many a drawn battle was fought between both the contending parties.

37. A queer fish (an eccentric person). Hamid is a queer fish ; he certainly is not normal.

38. A red-letter day (an important day). The 14th of August is a red-letter day in the history of Pakistan.

39. A bird's-eye view (a brief picture). This map will give you a bird's-eye view of the whole city.

40. A burning question (much discussed question). The Kashmir problem is the burning question of the day.

41. Fair-weather friend (selfish friend). Fair-weather friends can be found in plenty but there are a very few on whom we can rely.

42. Bone of contention (cause of dispute). Kashmir is the bone of contention between India and Pakistan.

43. A black sheep (the disreputable member of the group or society). You will find a black sheep in every society bringing dishonour to it.

44. Cat's paw (a person used as a tool by another). The politicians to-day use some people as a cat's paw for their own purpose.

45. Keep up appearances (to maintain show of prosperity). In these hard times the middle class people find it extremely difficult to keep up appearances.

46. Up to the mark (up to the required standard). Your language is not up to the mark and that is why you have obtained so low marks.

47. To pocket an insult (to submit to an insult). When he gave me a blow I, having great respect for him, only pocketed the insult and did not pay him back in the same coin.

48. To move heaven and earth (to do one's best). I moved heaven and earth to get the job but could not succeed.

49. A white elephant (a rare but burdensome possession). Some of the technicians that we are importing from abroad are nothing but white elephants.

50. To play with fire (to do something dangerous without knowing it). Rashid did you give a thought to this plan? Acting on it is like playing with fire.

51. To curry favour (to seek favour by flattery). You are a worthless fellow but still want to curry the favour of your officer.

52. To make a virtue of necessity (to do as if from a sense of duty something one must needs do). When India's position was weak she made a virtue of necessity by agreeing to the Liaquat-Nehru pact.

53. To keep at arm's length (to keep away). A good officer keeps the flatterers at arm's length.

54. To catch red-handed (to catch while doing something bad). Rana was copying very tactfully but he unfortunately was caught red-handed.

55. A royal road (way of succeeding without trouble). He has taken to the royal road of Arts subjects.

56. To be well up in (to be good in). He is well up in English and that is why he has scored first division.

57. To be born with a silver spoon in one's mouth (to be born in a rich family). Those who are born with a silver spoon in their mouths do not care much for studies and continue to fail for years in one subject.

58. To be sick of (to be fed up with). I am sick of this exacting job and now want to shift over to something else.

59. To be worth its weight in gold (to be extremely valuable). The words that Quaid-i-Azam uttered are worth their weight in gold.

60. To be ill at ease (to be disturbed in mind). The teacher was ill at ease in the class for he had not prepared his lecture and feared questions from all sides.

61. To be caught napping (to be caught in an unguarded moment). The soldier was caught napping by the officer and was court martialled.

62. To be Greek or double Dutch to one (to be absolutely unintelligible). The lecture of the professor on my first day in the college was all Greek to me and I simply stared blankly at his face.

63. To be at daggers drawn (to be at open and bitter enmity). A and B were fast friends but now they are at daggers drawn with each other.

64. To be at sea (to be confused). I find myself at sea after the stunning blow of failure and do not know what course to adopt now.

65. To be in one's element (to be in good and congenial surroundings). It is amidst rogues and scoundrels that he finds himself in his element.

66. To be in a person's good books (to be in one's favour). Rashid is in the good books of his officer and that is why he has received accelerated (تیزی سے) promotion.

67. To be in a pretty pass (to be in difficulty). The petrol having leaked from my car I found myself in a pretty pass while still at a distance of ten miles from Murree.

68. To be on the wane (to be gradually decreasing). The moment politicians are out of power their glory is on the wane and soon some die a political death.

69. To bring to book (to call to account). The culprit was brought to book.

70. To call in question (to dispute). The opposition members called in question the authority of the minister to take the step that he contemplated (thought of).

71. To carry weight (to be influential). The recommendation of the Inspector-General is sure to carry weight.

72. To cast a spell (to charm). His well-worded and fluent speech cast a spell on the audience.

73. To caste into the shade (to render less attractive). The young, energetic Principal has cast into the shade the performances of his predecessor.

74. To cast a slur upon (to impute some blame - بدنام کرنا). By indulging in bad deeds he has cast a slur upon the fair name of his family.

75. To catch a Tartar (to meet with a person who is more than a match for one). Do not think that your adversary (مخالف) is weak; you may catch a Tartar in him if you grapple with him.

76. To come to a head (to be mature). The revolt which was underground seems to be coming to a head.

77. To come down upon a person (to rebuke - جھڑکنا). The teacher came down upon the students who had not done the work.

78. To fall short of (to be less than expected). The money I have earned in this business falls short of my estimation.

79. To come off with flying colours (to succeed brilliantly). He came off with flying colours in the examination.

80. To cry one's heart out (to cry very bitterly). Rahim, at his failure in the examination, cried his heart out.

81. To cut one to the quick (to cause acute pain). His degrading remarks cut me to the quick and I gave him a blow.

82. To cut off with a shilling (to disinherit). The father cut off his eldest son with a shilling when the son married gainst his father's wishes.

83. To do one credit (to reflect credit). Your forgiving nature certainly brings credit to you.

84. To do a room (to tidy up). I have repeatedly asked the servant to do the room but he has paid no heed.

85. To do a thing by hook or by crook (to do by fair or foul means). He is a clever fellow and can manage his affairs by hook or by crook.

86. To do one a good turn (to do good to somebody). He seems to be a nice gentleman for he did me a good turn when I was in difficulty).

87. To draw a blank (to be unsuccessful in any enterprise). He has tried his hands on various experiments in business but he drew a blank.

88. To fall a prey to (to be the victim of). Simple persons fall a prey to his cunningness and are easily duped by him.

89. To fall foul of (to quarrel). He is a peevish sort of fellow and falls foul of his friends.

90. To get the upper hand (to get the superiority). If you are intelligent, hardworking and shrewd you are sure to get the upper hand of your rivals in your profession.

91. To get wind of (to hear rumours about). It was at Lahore that I got wind of the transfer of the Deputy Commissioner.

92. To get into one's head (to be convinced). When the officer gets into his head that his subordinate is a useless fellow, he can never be pleased with him.

93. To get out of bed on the wrong side (to be in a bad temper). The teacher must have got out of his bed on the wrong side, that is why he is cursing, scolding and beating his students.

94. To give the boot or sack to a person (to dismiss one from service). The lazy, irresponsible, good-for-nothing fellow was given the sack by his boss.

95. To give a person a piece of one's mind (to scold - جھڑ کنا). The father gave his son a piece of his mind when the latter spent the whole of the day wandering with indecent friends.

96. To give out to the world (to publish). He has given

out to the world that he is an honest and an incorruptible person.

97. To give oneself airs (to pretend to be a great person). The habit of giving oneself airs is not a good one; one should work hard and in all humility.

98. To give up the ghost (to die). The poor man was run over by a car and at midnight gave up the ghost.

99. To give a person the cold shoulder (to treat him coldly). It surprised me a good deal when unexpectedly he gave me the cold shoulder although he had been my bosom friend.

100. To give one the slip (to evade - بچنا - one who is seeking for you). When the passenger saw the Ticket Examiner approaching he gave him the slip by entering the next compartment.

101. To give a false colouring to (to misrepresent). The newspaper gave a false colouring to the case of the dismissed minister, for he certainly could not have committed the alleged crime.

102. To give vent to (to express). The Principal gave vent to his anger before the students who sat smitten with awe.

103. To give the go-by (to leave behind). I have given the go by to many a student in the class.

104. To go with the tide (to do as others do). Only those who go with the tide can lead successful lives.

105. To go the way of all flesh (to die). The famished, starving girl went the way of all flesh.

106. To go hot and cold (to have too much shame). Explaining the *Last Sonnet* of Keats the girl went hot and cold.

107. To go back upon one's word (to fail to keep one's promise). It does not become a gentleman to go back upon his word.

108. To go to the dogs (to be spoilt or ruined). Because

of bad management his business has gone to the dogs.

109. To go through fire and water (to undergo any risk or danger.) One should be prepared to go through fire and water to serve one's country and only then something useful can be done.

110. To hold one's head high (to behave proudly). After the shameful act of kidnapping a girl he now cannot hold his head high.

111. To hold water (to be sound). The arguments of India in the matter of Kashmir cannot hold water as the whole world is sympathising with this point of view of Pakistan.

112. To have a crow to pluck with one (to have a difference requiring explanation). There is no clash of interest between me and you and I wonder why you should have a crow to pluck with me.

113. To have too many irons in the fire (to have so much work in hand that all of it cannot be done well). Do you know the reason of your failure—it is because you had too many irons in the fire and could not concentrate on any one branch of your business.

114. To keep an open house (to entertain all comers). Arabs are very hospitable ; they always keep an open house.

115. To keep the wolf from the door (to keep away extreme poverty or starvation). In Pakistan most of the people are trying hard to keep the wolf from the door but not very many succeed.

116. To keep up appearances (to betray the real state of affairs). Middle class people have to keep up appearances and live like rich people.

117. To lay heads together (to confer). The members of the opposition laid their heads together and then came out with the severest criticism of the new proposal.

118. To look one through and through (to examine one thoroughly). The Chairman of the Commission while interviewing looked me through and through.

119. To look small (to be exposed as mean). He was known to be an honest man but he had to look small when it was disclosed that he had been accepting illegal gratification (رشوت).

120. To make headway (to make progress). It was in spite of great problems that Pakistan made headway.

121. To make a hash of (to spoil). I know your servant is a fool and he would make a hash of the work entrusted to him.

122. To make short work of (to dispose of speedily). Do not give yourself airs ; if you challenge me to a trial I know I can make short work of you.

123. To make amends for (to compensate for the damage or injury). I am prepared to offer you one thousand rupees to make amends for the loss that you have suffered.

124. To make a clean breast of (to disclose). When the police applied third degree methods (سخت سزا دینا) the criminal made a clean breast of his crime.

125. To make a mountain of a mole-hill (to give great importance to trifles). Do not be alarmed by the report that he gives for he is in the habit of making a mountain of a mole-hill.

126. To make neither head nor tail of (not to understand anything). He talks in such a confused manner that one can make neither head nor tail of his talk.

127. To ply a good knife and fork (to eat heartily) Do you know why he has such a bulging (بڑھا ہوا) belly, it is because he plys a good knife and fork.

128. To play fast and loose (to be unreliable). People honoured your father as he was a man of principle and if you continue to play fast and loose you will sully the fair name of your family.

129. To play one false (to be deceitful). I never expect my friends to play me false for they all love me so much.

130. To play second fiddle (to take a subordinate part). A service in which one has constantly to play second fiddle becomes drudgery (boring).

131. To put one's oar in (to interfere). It is a quarrel between you and I and Akram has no right to put his oar in.

132. To put a spoke in one's wheel (to obstruct - روکنا - one's progress). I cannot appreciate your habit of putting your spoke in everybody's wheel; it can bring little gain to you.

133. To put one on his mettle (to rouse one to do his best). The principal's encouraging remarks put me on my mettle and I came out of the examination with flying colours.

134. To put the saddle on the right horse (to impute (give) blame to the proper party). Punjab Disturbances Enquiry Commission put the saddle on the right horse by declaring the Ahrar as the ring leaders of the disturbances.

135. To put one's shoulder to the wheel (to do one's work instead of looking to the others). It is no use running after the examiners at the expiry of the examination; you should put your shoulder to the wheel and put in your best efforts before the examination.

136. To run the gauntlet (to be subjected to criticism). The Chief Minister ran the gauntlet of severe criticism in the Assembly.

137. To set store by (to value a thing highly). You must not set store by his monetary help (مالی امداد), for you know he is a close-fisted person.

138. To set one's face against (to resist resolutely). The Interior Minister has set his face against all the disruptionists (تفرقہ ڈالنے والے).

139. To stand on one's bottom (to be independent). My brother has supported me for long, now with the getting of service I shall stand on my bottom.

140. To stand a person in good stead (to be of great advantage to him). My presence of mind stood me in good stead when I faced a lion in the forest.

141. To stick to the point (not digress). Please do not be irrelevant in your talk, stick to your point.

142. To take to task (to reprove). The teacher took the student to task for not doing the home task.

143. To take people by storm (to charm people suddenly and unexpectedly). The new fashion in shirts has taken the ladies by storm and they seem to be mad after it.

144. To take to one's heels (to run away). As soon as I saw the thief he took to his heels.

145. To take a leap in the dark (to do a difficult thing without knowing the results). By entering into business partnership with an unknown person you will be taking a leap in the dark.

146. To take the bull by the horns (to deal boldly with difficulties). It is no use intriguing against your enemy, take the bull by the horns and meet his challenge openly.

147. To take a person into one's confidence (to confide in him - اعتبار میں لینا). The Principal took the student into his confidence and disclosed the new scheme which he was contemplating (سوچنا).

148. To take the nonsense out of a man (to cure him of it). It is my leniency that has spoilt you ; a strict officer will take the nonsense out of you.

149. To talk tall (to boast). Now that you have become a responsible officer you should not go on talking tall.

150. To talk shop (to talk about professional matters to

people who have no interest in it). It does not look decent that even in a club we should talk shop.

151. To talk a person round (to persuade him). He is a stubborn (ضدی) sort of fellow and it shall be difficult to talk him round.

152. To talk a horse's hind legs off (to be very talkative). He is an enjoyable companion in a journey for he talks a horse's hind legs off.

153. To talk through one's hat (to exaggerate - مبالغہ سے کام لینا). Do not believe what he says, he is in the habit of talking through his hat.

154. To talk a person's head off (to bore him with too much talk). I am fed up with my next-door neighbour for he talks my head off.

155. To throw light on a matter (to help to explain). Your statement is not clear. Will you throw more light on the matter.

156. To throw dust into a person's eyes (to deceive). The son was very clever. He threw dust into his father's eyes and went on getting money from him.

157. To throw cold water upon a project (to discourage). The new minister threw cold water on the project started by his predecessor.

158. To throw in one's lot with (to decide to share the fortunes of a person). I now regret throwing in my lot with Rahim for I have found him a very unreliable person.

159. To throw off the mask (to show one's real self after having acted in a deceitful manner). He behaved in the most hypocritical (منافقانہ) manner but now he has thrown off the mask and is at daggers drawn with me.

160. To throw mud (to defame). It is considered very fashionable to throw mud at the great dignitaries and thus become famous.

161. To turn turtle (to turn upside down). The car while going to Murree at a tremendous speed turned turtle and two people died.

162. To turn one's back upon (to abandon). If you in the hour of need turn your back upon me I cannot call you a good friend.

163. To turn something over in one's mind (to consider it carefully). Both the alternatives are before you, turn them over in your mind and then decide.

164. To turn over a new leaf (to change one's course of action completely). He had been keeping bad company and when his friends fleeced him he turned over a new leaf and became a good man.

165. To turn up one's nose at (to treat a thing with contempt). He has very queer (عجیب) habits and turns up his nose at everything.

166. To turn an honest penny (to earn an honest living). You cannot expect him to build bungalows ; he is turning an honest penny and cannot save much.

167. To work upon (to influence). His writing works powerfully upon the minds of the readers.

168. To clean the Augean stable (to correct a great abuse). The new Prime Minister is an energetic gentleman and he is out to cleanse the Augean stable.

169. Backstairs influence (secret and important influence). To-day it is only the recommendation or the backstairs influence that can get one a good job.

170. Bad blood (state of active enmity). The Indian Government alleges that the Sikhs are creating bad blood between the people of India.

171. Blue blood (noble, aristocratic blood). He is a gentleman to the backbone. Truly he has blue blood in his veins.

172. A blue stocking (a lady with literary pretensions). The company of a blue stocking becomes awfully boring for she simply parades her learning.

173. A brown study (day dreaming). Many students have their books lying open before them while actually they are in a brown study.

174. A chicken-hearted fellow (a coward). He pretended to be very brave but when faced with his enemies he proved only a chicken-hearted fellow.

175. A close-fisted man (a miser). Earning so much money and having no family, I wonder why he is se close-fisted.

176. A curtain lecture (a lecture by a wife to the husband while in bed). He is a henpecked husband and is used to listening to curtain lectures.

177. A dog-eared book (a book in which the corners of the leaves are turned). Dobbin, though a big boy, held a dog-eared book in his hand.

178. A fair weather friend (not a true friend). You are depending too much on him but at last you shall realize that he is a fair-weather friend.

179. A fast man (a spendthrift). Though he earns much he is a fast man and therefore lives from hand to mouth.

180. French leave (absence without leave). Many a student enjoys French leave and roams about with his friends.

181. A going concern (a prosperous business). Yours is a going concern, so you should support some of the poor by giving them financial help.

182. A good Samaritan (a hospitable person). He is a very generous person and is a good Samaritan. That is why people like him so much.

183. A green horn (inexperienced person). If you entrust your business to a green horn you will suffer huge loss.

184. A hair-breadth escape (a very narrow escape). While going in a car we had an accident but I had a hair-breadth escape.

185. Hush money (bribe paid to a man to secure his silence). The matter was extremely serious but by paying hush money to the Police he saved his skin.

186. A jaundiced eye (a prejudiced person). You cannot get at the truth about religion if you look with a jaundiced eye.

187. A laughing stock (a butt of ridicule - تمسخر کا نشانہ). Anwar is a laughing stock of the class for he is such a funny fellow.

188. A left-handed compliment (a sneering personal remark). I was cut to the quick by the left-handed compliment which my dear friend paid to me.

189. A light-fingered person (a petty thief). You will find that many well-dressed gentlemen are light-fingered persons.

190. A mealy-mouthed fellow (a timid fellow who is afraid to speak the truth). How can you expect him to give a bold statement in your defence when he is a mealy-mouthed fellow ?

191. A queer fish (an odd eccentric person). You cannot expect him to behave in a normal manner for he is such a queer fish.

192. Red tape (excessive official formality). You cannot expect your case to be decided soon for the red tape is sure to delay it.

193. A screw loose (to be something wrong)). His talk is very amusing and funny for he is a screw loose.

194. Single blessedness (the state of being unmarried). Do not entangle yourself in the bonds of marriage, enjoy the single blessedness.

195. A sleeping partner (a partner who invests money but takes no active part in business). I am looking for a sleeping partner who is rich enough to make me start this concern.

196. A slow coach (a dull, idle fellow). He cannot compete with you for he is a slow coach.

197. Small talk (gossip). When friends meet together they spend the time in small talk.

198. Stone blind (completely blind). Before the operation he could see to some extent but now he has become stone blind.

199. A strait-laced person (very virtuous). You cannot make him participate in mischief and vile (بری) things for he is a strait-laced person.

200. Virgin soil (soil which has never been tilled). The virgin soil of Thal area has now been brought under the plough.

201. A wild goose chase (a wild venture which has no clear goal). You cannot possibly expect petroleum under this soil. It is a wild goose chase to go on boring here.

202. A bird of passage (a person who reasons and does not stick to any one placc). You cannot stand to gain much from his friendship, he is a bird of passage and may soon leave you.

203. A cock and bull story (a highly improbable story). Do not believe what he says for he is in the habit of telling cock and bull stories.

204. Flesh and blood (human nature). Flesh and blood cannot stand such an insult.

205. The gift of the gab (fluency of speech). He impresses people because he has the gift of the gab.

206. God's acre (the burial ground). He who boasted so much of his power and riches was at last taken to God's acre.

207. The ins and outs of (full detals of a thing). He is an experienced man and knows the ins and outs of business.

208. The long and short of (the whole of it briefly stated).

The long and short of the matter is that your friend is a dangerous fellow and you must be on your guard.

209. A man of spirit (a courageous man). Mr. Ghulam Mohd is a man of spirit and has saved the country many a time by taking bold steps.

210. A man of straw (a man who has no will of his own). Bakshi Ghulam Mohd is a man of straw and does what the India Government dictates to him.

211. A man of letters (a man interested in literature). He is a man of letters and therefore his talk is interesting and illuminating.

212. A moot point (a point or question which is still open to discussion). It is a moot point whether Indians were justfied in taking possession of Kashmir.

213. A rope of sand (a deceiving security). Let us not think that the hope of getting back Kashmir seems to be a rope of sand.

214. A snake in the grass (a hidden enemy). Beware of your friend for he is a snake in the grass and may one day sting you.

215. A son of Mars (a military man). His tall, well-built body shows that he is a son of Mars.

216. A Samson (a person of great strength). Do not pick up a quarrel with him for he is a Samson and will crush you badly.

217. A Solomon (a wise person). You should always seek the advice of your brother ; he is really a Solomon.

218. The heel of Achilles (any weak point). He may be very honest, noble and virtuous but he must be having the heel of Achilles.

219. Between Scylla and Charybdis (between two dangers). On one side there is a danger of losing the job, on the other of annoying my father. I find myself between Scylla and Charybdis and do not know what to do.

220. To meander (to go winding). It is a long meandering through valleys and plains.

221. To sandwich (to insert one thing between two different things). Do not sandwich me between a rogue and rascal ; I cannot be happy in their company.

222. Cheek by jowl (side by side). One can find vice cheek by jowl with virtue in this world.

223. Kith and kin (relative). One should not depend too much on one's kith and kin.

224. Without rhyme and reason (without any sound reason). The servant was dismissed without any rhyme and reason.

225. Toil and moil (to labour hard). The poor farmer goes on toiling and moiling but gets a very little reward for his hard work.

226. The school master is abroad (education is spreading everywhere). With the inception of Pakistan the school master is abroad.

227. Bad debt (debts which are not likely to be recovered). Do dot include the bad debts in the credit column of your annual income.

228. To keep the ball rolling (to keep conversation going). People who do not move about in good society do not know how to keep the ball rolling when they are attending some function.

229. A street Arab (one of the neglected children of a large city). What manners and decency can you expect from a street Arab who had nobody to look after him and guide him properly.

230. His bark is worse than his bite (his language is more terrifying than his actions). He is not so bad at heart as is supposed to be but his bark is worse than his bite.

231. To beat a retreat (to retire). With a very nasty look on his face he entered my room but my polite and courteous manners forced him to beat a retreat instead of picking a fight with me.

232. To beard the lion in his den (oppose openly a much

feared person). I had told you more than once not to infuriate (خفه دلانا) him but you were bent upon bearding the lion in his den and now you are sorry for the consequences.

33. Adam's ale (simple water). What hospitality! I can only offer you Adam's ale.

234. Blood is thicker than water (the tie of kindred is real). Mr. A was deadly opposed to his brother but when his brother was attacked by hostile people Mr. A rushed to his rescue and did not mind endangering his life even. True it is that blood is thicker than water.

235. To make one's blood creep (to fill one with terror). The description of the awful ghost that has been haunting me for the past four nights will make your blood creep.

236. To blow out one's brains (to shoot oneself). He was much disgusted with the dog's life that he was leading that at last he blew out his brains.

237. To break a butterfly on a wheel (to waste power). His political career has already been ruined. You are simply breaking a butterfly on the wheel by spending such large sums in trying to bring him low.

238. To hold a brief for (argue in favour of). I hold no brief for him; he is out and out a scoundrel.

239. To bring up the rear (to come last). He was boasting of being an excellent swimmer but was put out when he brought up the rear.

240. Under a bushel (in secrecy). He did all this under a bushel but still somebody carried the tale to this officer and the secret was out.

241. To know which side one's bread is buttered (to know wherein one's own interest lies). You are a fool hankering after jobs. You do not know which side your bread is buttered for you can become a good electrician and lead an independent life.

242. To carry anything too far (to go to an extreme). Of course his language was offensive and he should have been punished, but by excommunicating (مقاطعہ کرنا) him you have carried the thing too far.

243. To come in handy (to prove useful). When I felt like lost his words came in handy to me and I had a ray of hope.

244. To put out of countenance (to upset). When in the presence of his officer I disclosed the intrigues he was indulging in he was put out of countenance.

245. No room to swing a cat (limited space). There are so many guests in my house these days that there is no room to swing a cat and hence I cannot extend an invitation to you.

246. To fight like Killkenny cats (to fight desperately). When Abdul found himself in a tight corner and saw no way of escape he fought like a Killkenny cat and at last the thieves ran away.

247. Cheek by jowl (side by side). All their life they have worked check by jowl and now the question of separation does not seem possible.

248. Under a cloud (out of favour). He is under a cloud now and therefore cannot expect to have a good word from his officer.

249. To dust a man's coat for him (to beat a person). Mr. Rahim you are adopting a very undesirable attitude. If you go on like this I shall have to dust your coat for you.

250. To have had one's day (to be old and to have passed one's best period). Gama, the famous wrestler, has had his day and now none cares for him.

251. Dead as a herring (without life). It was in a fit of anger that I struck him a blow and I was fearing that he would pay me back in the same coin but I was surprised to find that he lay on the ground dead as a herring.

252. To pay the debt of nature (to die). After a life of activity and success he at last paid the debt of nature and was soon away from the pomp and splendour of this world.

253. To say ditto to (to agree to). He has no independent opinion of his own ; he believes in saying ditto to his superior.

254. To pull a long face (to look serious or gloomy). Now when you have met with the reward of your mischiefs why do you pull a long face and sit dejectedly ?

255. The fag end (useless part when the interest is lessened). How can you expect me to do something extraordinary at the fag end of the term when I feel so much bored.

256. To play fast and loose (not to act up to one's promises). Your habit of playing fast and loose will not stand you in good stead and ultimately you will be sorry for this.

257. To make fish of one and flesh of another (to be partial). How can you expect to have willing subordinates when you have the defect of making fish of one and flesh of another ?

258. The flag at half mast (a sign of mourning). At the death of a great man the flags fly at half mast to honour the dead.

259. To fish for compliments (to adopt indirect methods to get praises from others). He is a clever fellow and knows the knack of becoming popular. But it looks so mean when he fishes for compliments.

260. To put one's foot down (to take a firm position). You should not waver in the matter but put your foot down and only then will you be able to achieve anything.

261. To have a fling at (to pass sarcastic - طنزیه - remarks). He has a fling at everybody and therefore none respects him inwardly.

262. The gift of the gab (talent for speaking). Aslam wins mighty successes wherever he goes for he has the gift of the gab and can charm others with his talk.

263. To look a gift horse in the mouth (to examine a gift critically). A present is an emblem of love and it is not nice to look a gift horse in the mouth even if it be a humble one.

264. To get on with any one (to live harmoniously in any one's company). I can get on very nicely with him for we have similarity of ideas.

265. To give oneself up for lost (to give up all hope). Finding myself friendless and penniless I gave myself up for lost.

266. To go halves (to divide equally). I am prepared to work with you in your new business but will go halves with you in the matter of profit.

267. To go back on (to fail to keep one's promise). I forewarn you that if you go back on and leave me in the lurch I will never again be your partner.

268. To hang heavy (to pass slowly). The night of riots hung heavy over me.

269. The iron had entered into his soul (he felt dejected). The latest blow was so killing that the iron entered into his soul and he forgot all his joviality.

270. To know a hawk from a hand saw (to be clever). If he has not been able to be successful so far he ultimately will achieve something for he is a type of person who knows a hawk from a hand saw.

271. To lead a woman to the altar (to marry). The news took the world by surprise that the old politician had led a very young woman to the altar.

272. Their name is legion (they are numberless). The names of those who will go down in history as benefactors of mankind is legion.

273. Without any let or hindrance (with full freedom). I give you complete independence in this work. You can go on without any let or hindrance.

274. To lick the dust (to be defeated). From the very outset I knew that he was not the person to gain the upper hand in the combat; I knew he would lick the dust.

275. To look daggers (to cast angry looks). I do not feel easy in his presence for he looks daggers at me.

276. One too many (more than a match). Do not give yourself airs, I am one too many for you and some day you will get a licking.

277. To make short work of (to finish off speedily). You are trying to be clever but perhaps you do not know that I can make short work of you.

278. To hang out the white flag (to come to terms; to make peace). Let us no more go on fussing about it, I hang out the white flag.

279. To put one's foot on the neck of another (to subdue utterly). The poor husband is in a helpless condition as the wife has put her foot on his neck.

280. To put the best foot forward (to do one's utmost). In spite of putting the best foot forward I could not come across success in the examination.

281. To take French leave (to go away without permission). Boys who are in the habit of taking French leave are at last found out and then are heavily punished.

282. To take up the gauntlet (to accept the challenge). Having missed first division in the Intermediate Examination it was with determination I took up the gauntlet for the B. A. Examination and did better this time.

283. To go on a fool's errand (to go in pursuit of a foolish thing). Sancho Panza started on a fool's errand and did not gain anything from his long travels.

284. To let the grass grow under one's feet (to be inactive). He used to be a sluggish (سست الوجود) fellow but military training has changed him altogether. Now he does not let the grass grow under his feet.

285. To give one the go by (to neglect). How can I trust friends any more when Rafique, my bosom friend, gave me the go by.

386. To lay hands on (to seize). The robbers laid their hands on anything that they came across and made away with it.

287. To give the lie to (to show the falsity of). My arguments in the Assembly will give the lie to your statement that you made to the press.

288. To make mince meat of (to destroy completely). The landlord threatened to make mince meat of the tenants if they dared to defy (چیلنج) his authority.

289. To pay through the nose (to pay a very heavy price). I will make you pay through the nose as you have tried to undermine my reputation (شہرت پہ دھبہ لگانے کی کوشش کی ہے).

290. To pour oil on troubled waters (to bring about the compromise). It was a long drawn out fight but at last Mr. A. intervened and poured oil on troubled waters and thus all was settled nicely.

291. Pell-mell (in disorder). As his wife had gone away all the things in the house were lying pell-mell.

292. Petticoat government (predominance of women in the home or politics). Men can never stand petticoat Government.

293. A hard pill to swallow (an unpleasant experience). You are not used to such discourteous treatment so it will be a hard pill for you to swallow.

294. In petticoats (a small child). Do not poke your nose in our affairs, you are still in petticoats.

295. To be quits with a person (neither owe anything nor have any dues against him). I have paid the last instalment of debt and now I am quits with you.

296. To run amuck (to rush like a madman). When the news of his winning the lottery was broken to him he ran amuck to see if it were true.

297. True to one's salt (be faithful to one's master). You cannot accuse him of disloyalty for he has always been true to his salt.

298. To shake in one's shoes (to tremble out of fear). When the naughty son saw his angry father he started shaking in his shoes.

399. To steal a march upon (to gain advantage over). He used to get lesser marks than me but now by hard work he at last has stolen a march upon me and I hope he is sure to win the scholarship.

300. To steer clear of (to avoid). The students were asked to steer clear of politics and devote themselves whole-heartedly to their studies.

301. To turn one round one's little finger (to befool a person). You admire him rather too much and do not realise that he is turning you round his little finger.

302. To travel incognito (to travel under a different name). The politicians feared his arrest in the country for he travelled incognito and at last was out of harm.

303. A wolf in sheep's clothing (a hypocrite - منافق). Do not think he is your sympathetic friend, he is a wolf in sheep's clothing and one day will let you down.

304. To a T (exactly). His estimates have been found correct to a T.

IDIOMATIC PHRASES WITH URDU EQUIVALENTS

A

1.	By accident.	اتفاقاً ۔
2.	To act one's part.	اپنا فرض ادا کرنا ۔
3.	To be of age.	بالغ ہونا ۔
4.	All in all.	مختیار کل ۔
5.	All the same.	تاہم ۔
6.	Apple of discord.	فساد کی جڑ ۔
	To have an axe to grind.	ذاتی فائدہ ڈھونڈھنا ۔
8.	With open arms.	گرمجوشی سے ۔
9.	In the air.	جس بات کا سب کو علم ہو ۔
10.	Achilles' heel.	وہ کمزور حصہ جہاں حملہ کیا جا سکے ۔

B

11.	To the backbone.	کل طور پر ۔
12.	To bank upon.	بھروسہ رکھنا ۔
13.	Bear out.	تصدیق کرنا ۔
14.	To beat to a jelly.	مار مار کر آلو بنانا ۔
15.	To become hand and glove with.	گھی کھچڑی ہونا ۔
16.	To be beside oneself.	آپے سے باہر ہونا ۔
17.	A blessing in disguise.	مصیبت کی شکل میں راحت ۔
18.	To create bad blood.	کشیدگی پیدا کرنا ۔
19.	To blow one's own trumpet.	خود میاں مٹھو بننا ۔
20.	A bolt from the blue.	بلائے ناگہانی ۔

21. To be born with a silver spoon in one's mouth.	امیر گھر میں پیدا ھونا ۔
22. To have one's bread and butter.	اپنا پیٹ پالنا ۔
23. To break ground.	کسی معاملہ میں سب سے آگے قدم بڑھانا ۔
24. To break one's head against.	کسی سخت مشکل کام کا سامنا ۔
25. To break the ice.	ابتدائی خاموشی کو توڑنا ۔
26. Between the devil and the deep sea.	دو مصیبتوں کے درمیان ۔
27. A labour of love.	ایک ایسا کام جس میں خوشی حاصل ھو ۔ مگر انعام کی امید نہ ھو ۔
28. To break one's word.	وعدہ شکنی کرنا ۔
29. To burn one's fingers.	تلخ تجربہ ھونا ۔
30. A burning question.	اھم مسئلہ ۔
31. Birds of a feather.	ایک ھی تھیلی کے چٹے بٹے ۔
32. In black and white.	لکھ کر دینا ۔
33. To burn the candle at both ends.	اندھا دھند آڑانا ۔
34. To burn the midnight oil.	آدھی رات تک کام کرنا ۔
35. To back out.	پیٹھ دکھانا ۔
36. Above board.	شک سے اوپر ۔
37. To let bygones be bygones.	گئی گزری باتوں کو بھلا دینا ۔
38. A blue stocking.	ایک پڑھی لکھی عورت جو اپنے آپ کو عالم سمجھتی ھے ۔
39. A big gun.	بڑا ادمی ۔

40.	To have a bee in one's bonnet.	دماغ میں کوئی فتور ہونا ۔
41.	To bring down the house.	ساری مجلس سے تعریف حاصل کرنا ۔
✓42.	To beat about the bush.	ادھر اُدھر کی باتیں کرنا ۔
43.	Backstairs influence.	خفیہ اور ناجائز طریقہ سے اثر ڈالنا ۔
✓44.	To be in the same boat.	ایک سی حالت میں ہونا ۔
45.	To blow hot and cold with the same breath.	ایک ہی وقت میں دو متضاد باتیں کرنا ۔
46.	In a blue funk.	بہت ڈر جانا ۔

C

✓47.	To call a person names.	برا بھلا کہنا ۔
48.	To call a spade a spade.	کھری کھری سنانا ۔
49.	A chicken-hearted fellow.	ڈرپوک آدمی ۔
50.	A close-fisted man.	کنجوس ۔
51.	A cock and bull story.	جھوٹی افواہ ۔
52.	To put one's cards on the table.	دل کھول کر کہ دنیا ۔
53.	To carry the day.	بازی لے جانا ۔
54.	Come to terms.	سمجھوتہ کرنا ۔
55.	Come down upon.	جھڑکنا ۔
56.	To one's cost.	نقصان اُٹھا کر ۔
✓57.	Child's play.	آسان کام ۔
58.	To cut to the quick.	چبھنا ۔ برے لگنا ۔
59.	To cast a spell on.	جادو کرنا ۔

60. To catch a Tartar.	اپنے سے جابر دشمن سے واسطہ پڑنا۔
61. A cut purse.	گٹھ کٹا۔
62. Cat and dog life.	لڑائی جھگڑے سے بھری ہوئی زندگی۔
63. To crop up.	اچانک نمودار ہونا۔
64. Count upon.	بھروسہ کرنا۔
65. Crocodile tears.	جھوٹ موٹ کی ہمدردی۔
66. Cry for the moon.	ناممکن خواہش۔
67. A far cry.	بہت دور کی بات۔
68. To cut a sorry figure.	ناکام ہونا۔
69. To chime in with.	ہاں میں ہاں ملانا۔

D

70. Out of date.	پرانی طرز کا۔
71. To die in harness.	موت کے وقت تک کام میں لگے رہنا۔
72. Dainty and plenty.	پانچوں گھی میں۔
73. Dust cheap.	کوڑیوں کے مول۔
74. To go to the dogs.	تباہ ہونا۔
75. Dutch courage.	شرابئے کا حوصلہ۔
76. Devil-may-care spirit.	لا پرواہ ہونا۔
77. A drag in the market.	جو چیز بازار میں نہ بک سکے۔
78. To dig one's own grave.	اپنے پاؤں پر کلہاڑی مارنا۔
79. Double dealings.	دو رخی۔
80. Every dog has his day.	تھوڑے عرصہ کیلئے ہر ایک آدمی خوش ہوتا ہے۔
81. Down at heel.	غریب ہونا۔
82. Down in the mouth.	عاجز ہونا۔

E

83.	To end in smoke.	کسی انجام کے بغیر ختم ہونا ۔
84.	In at one ear and out at the other.	ایک کان سے سننا دوسرے سے نکال دینا ۔
85.	To prove equal to the occasion.	موقعہ سنبھالنے کے قابل ہونا ۔
86.	Esprit de corps.	اپنی پارٹی کی عزت کا خیال ۔
87.	At all events.	خواہ کچھ ہو جائے ۔

F

88.	In full swing.	زور شور پر ۔
89.	To flog a dead horse.	فضول طاقت ضائع کرنا ۔
90.	To fall flat.	کوئی اثر نہ ہونا ۔
91.	Fair and square.	انصاف کی بات
92.	To fall back upon.	بھروسہ کرنا ۔
93.	To fall through.	ناکام ثابت ہونا ۔
94.	To fall foul of.	ٹکر لگانا یا لگنا ۔
95.	To feather one's nest.	صرف اپنی ہی جیب بھرنا ۔
96.	With flying colours.	کامیابی کے ساتھ ۔
97.	To feel strongly about.	شدت سے محسوس کرنا ۔
98.	To feel small.	شرمندہ ہونا ۔
99.	Few and far between.	گاہے بگاہے ۔
100.	To fish in troubled waters.	عام مصیبت کے وقت ہاتھ رنگنا ۔
101.	To bid fair.	ہونہار ہونا ۔
102.	To take a leaf out of another's book.	کسی کے نقش قدم پر چلنا ۔
103.	In a fix.	پریشانی کی حالت میں ۔
104.	A flutter in the dovecote.	باسی کڑھی میں آبال ۔

105. To have a free hand.	مرضی کا مالک ہونا ۔
106. Fair-weather friend.	مطلبی دوست ۔
107. A feather in one's cap.	باعث فخر بات ۔
108. A fast man.	فضول خرچ آدمی ۔
109. To fly in the face.	مخالفت کرنا ۔
110. To make faces.	نقل اتارنا ۔

G

111. In good faith.	نیک نیتی سے ۔
112. To give a bit of one's mind.	کھری کھری سنانا ۔
113. To be Greek to any one.	سمجھ سے بالا ہونا ۔
114. A gala day.	خوشی کا دن ۔
115. To get wind of.	پتہ لگنا ۔
116. To get into hot waters.	مشکلات میں پھنس جانا ۔
117. To give in.	مان جانا ۔
118. To go to the wall.	ناکامیاب ہونا ۔
119. A wild goose chase.	ایسا کام جس میں کوئی نفع نہ ہو ۔
120. To go to the dogs.	تباہ ہونا ۔
121. To give the sack.	نوکری سے بر طرف کر دینا ۔
122. To go back on one's word.	وعدے سے پھر جانا ۔
123. To be a globe-trotter.	روئے زمین کی سیاحت کرنے والا ۔
124. Go on the stage.	ایکٹر بن جانا ۔
125. Go to law.	مقدمہ بازی کرنا ۔
126. To give oneself airs.	غرور کرنا ۔
127. To get the hang of a thing.	مفہوم کو سمجھ لینا ۔

128.	With a grain of salt.	مشروط طور پر ۔
129.	To grease the palm.	رشوت دینا ۔
130.	Not to let grass grow under one's feet.	ناک پر مکھی نہ بیٹھنے دینا ۔
131.	A square peg in a round hole.	وہ آدمی جو کسی جگہ پر ٹھیک نہ لگے ۔
132.	The game is not worth the candle.	انعام محنت کے مطابق نہیں ۔
133.	Gift of the gab.	مجلس میں بولنے کی صفت ۔
134.	The grey mare is the better horse.	بیوی خاوند پر حکومت کرتی ہے ۔
135.	To go the way of all flesh.	مرجانا ۔
136.	To go with the tide.	زمانہ کی لہر کے ساتھ چلنا ۔
137.	A good Samaritan.	مہربان پڑوسی ۔

H

138.	To hit below the belt.	کمینہ وار کرنا ۔
139.	Hold one's tongue.	خموش رہنا ۔
140.	To harp on the same string.	اپنی ہی کہے جانا ۔
141.	To have an old head on young shoulders.	اپنی عمر سے زیادہ سیانا ہونا ۔
142.	By hook or by crook.	کسی نہ کسی طریقہ سے ۔
143.	To hang in the balance.	جس کا کوئی فیصلہ نہ ہو ۔
144.	To make one's hair stand on end.	رونگٹے کھڑے کر لینا ۔
145.	From hand to mouth.	جتنی آمدنی اتنا خرچ ۔
146.	To make neither head nor tail of.	کچھ سمجھ نہ آنا ۔
147.	After one's heart.	اپنی مرضی کے مطابق ۔

48.	To have an axe to grind.	اپنا الو سیدھا کرنا ۔
149.	To have many irons in the fire.	ایک ہی وقت میں بہت سے کاموں میں مصروف ہونا ۔
150.	Hen-pecked husband.	جو خاوند بہت زیادہ یوں بیویوی کے زیر اثر ہو ۔
151.	High and mighty.	مغرور ۔
152.	To hold a good fish.	اچھی مرغی پھنسانا ۔
153.	To have a bee in one's bonnet.	دماغ میں کوئی فطور ہونا
154.	To have a bone to pick with anyone.	کسی سے جھگڑے کی وجہ ہونا ۔
155.	To hold a candle to anyone.	کسی کے مقابلہ کا ہونا ۔
156.	To hit the nail on the head.	ٹھیک ٹھیک بات کرنا ۔
157.	A hard nut to crack.	مشکل سے حل ہونے والا معاملہ ۔
158.	A hole and corner policy.	خفیہ پالیسی ۔
159.	To have the cheek.	حوصلہ کرنا ۔

I

160.	In full swing.	چوٹی پر ۔
161.	In the first instant.	اول ۔
162.	In cold blood.	جان بوجھ کر ۔
163.	In black and white.	لکھ کر ۔
164.	Every inch.	سر تا پا ۔
165.	In a jiffy.	ایک لمحہ میں ۔

J

166.	A jack of all trades.	ہر فن مولا ۔

167.	A jail bird.	بار بار جیل جانے والا ۔
168.	Jump at.	قبول کرنا ۔

K

169.	To keep an eye on.	نظر رکھنا ۔
170.	To keep one's head above water.	قرضہ سے بچنا ۔
171.	To knock the bottom out.	دلیل کو ناکارہ ثابت کرنا ۔
172.	To keep to the beaten path.	لکیر کا فقیر ہونا ۔
173.	To knot one's brow.	ناک بھوں چڑھانا ۔
174.	To keep one's own council.	خیالات کو اپنے تک محدود رکھنا ۔
175.	To know one's mind.	پختہ ارادہ رکھنا ۔
176.	To kill in cold blood.	جان بوجھ کر فعل کرنا ۔

L

177.	A limb of the law.	پولیس کا آدمی ۔
178.	To look daggers at.	غصہ کی نظر سے دیکھنا ۔
179.	Long-winded.	باتونی ۔
180.	Labour of love.	معاوضہ کے بغیر کام کرنا ۔
181.	To lay the table.	کھانے کی چیز ترتیب دینا ۔
182.	Lay down one's arms.	ھتھیار ڈال دینا ۔
183.	To help a lame dog over a stile.	کسی مصیبت زدہ کی مدد کرنا ۔
184.	A light-fingered person.	چور جو چپکے سے چیزیں لے جائے ۔
185.	To leave no stone unturned.	کوئی دقیقہ فرو گذاشت نہ کرنا ۔
186.	Lead by the nose.	ناک میں نکیل ڈالنا

187.	Leap in the dark.	بغیر سوچے سمجھے کام شروع کر دینا ۔
188.	To leave one in the lurch.	آڑے وقت پر کام نہ آنا ۔
189.	On the last legs.	آخری دموں پر ۔
190.	To lay heads together.	مل جل کر صلاح مشورہ کرنا ۔
191.	To look forward to.	انتظار کرنا ۔
192.	The lion's share.	سب سے بڑا حصہ ۔
193.	To live from hand to mouth.	جو کمایا سو کھایا ۔
194.	Under lock and key.	مقفل ۔
195.	Look down upon.	حقارت سے دیکھنا ۔
196.	Be on the look out for.	تلاش میں سرگرم رہنا ۔
197.	To lose one's temper.	آپے سے باہر ہونا ۔
198.	To lose one's heart.	دل چھوڑ دینا ۔

M

199.	A maiden speech.	پہلا لیکچر ۔
200.	To make a virtue of necessity.	کسی ایسی حالت کو منظور کرنا جس کے بغیر گذارہ نہ ہو۔
201.	To move heaven and earth.	ایڑی چوٹی کا زور لگانا ۔
202.	To make a mountain of a mole hill.	بات کا بتنگڑ بنانا ۔
203.	To make an ass of one's self.	اپنا مذاق آڑانا ۔
204.	To make up.	اختلافات مٹا دینا ۔
205.	A man in the street.	عام آدمی ۔
206.	To make a cat's paw of.	کسی آدمی کو ہتھیار بنانا ۔
207.	To make no bones.	کسی بات کو خفیہ نہ رکھنا ۔

208.	To make hay while the sun shines.	موقعه کو هاتھ سے نه جانے دینا ۔
209.	To make up one's mind.	ارادہ کرنا ۔
210.	To meet one's match.	برابر کا جوڑ ملنا ۔
211.	Mend one's ways.	طریقۂ زندگی کو بہتر بنانا ۔
212.	To make things hum.	بڑے جوش و خروش سے کام کرنا ۔
213.	All moonshine.	سب جھوٹ ۔
214.	A mealy-mouthed fellow.	چکنی چپڑی باتیں کرنے والا ۔

N

215.	Hard nut to crack.	آسانی سے حل نه هونے والا سوال ۔
216.	To nourish a viper in the bosom.	گود میں سانپ پالنا ۔
217.	In the nick of time.	عین وقت پر ۔
218.	A nine days' wonder.	نوچندی کا میلا ۔
219.	To nip the evil in the bud.	کسی خرابی کو ابتدا میں هی دبا دینا ۔

O

220.	Over head and ears.	پورے طور پر ۔
221.	An open secret.	کھلا راز ۔
222.	Odds and ends.	متفرق اشیا ۔
223.	Once for all.	آخری مرتبہ ۔
224.	An oily tongue.	خوشامدی زبان ۔
225.	To out-Herod Herod.	ظلم و ستم میں حد کر دینا ۔

P

226.	A Penelope's web.	کوئی ایسا کام جو کبھی ختم نه هو ۔

✓227.	To provide against a rainy day.	مصیبت کے وقت کے لئے کچھ بچانا ۔
228.	To play truant.	ڈیوٹی سے غیر حاضر ہونا ۔
✓229.	Part and parcel.	ضروری حصہ ۔
230.	Pay a person back in his own coin.	ادلے کا بدلہ ۔
✓231.	To pick one's pocket.	جیب کترنا ۔
232.	From pillar to post.	کبھی ادھر کبھی آدھر ۔
233.	Pin one's faith on.	پورا بھروسہ کرنا ۔
✓234.	Play into the hands of.	کٹھ پتلی بننا ۔
235.	To play one's cards well.	موقعہ کا اچھا فائدہ اٹھانا ۔
✓236.	To pick holes in one's coat.	نقص نکالنا ۔
✓237.	Palmy days.	اچھا زمانہ ۔
238.	To pay off old scores.	پرانے بدلے چکانا ۔
239.	To pocket an insult.	چپ چاپ ہتک برداشت کرنا ۔
240.	Poke one's nose into.	دخل در معقولات ۔
241.	To put a spoke in the wheel of.	چلتی گاڑی میں روڑا اٹکانا ۔
242.	To put all one's eggs in one basket.	اپنے سارے سرمایہ کو ایک جگہ لگانا ۔
243.	To pull a long face.	سنجیدہ شکل بنانا ۔
✓244.	Presence of mind.	اوسان قائم رکھنا ۔
245.	To pay through the nose.	کسی چیز کی بہت زیادہ قیمت دینا ۔
✓246.	Point of view.	نقطہ نظر ۔

R

247.	Rank and file.	عام آدمی ۔

248.	Without rhyme or reason.	بغیر وجہ کے ۔
249.	Royal road to.	آسان طریقہ ۔
250.	A red-letter day.	خوشی کا دن ۔
251.	A right hand man.	بہت حمایتی آدمی ۔
252.	To read between the lines.	چھپے ہوئے معنوں کو سمجھنا ۔
253.	To rise to the occasion.	موقعہ پر پورا اترنا ۔
254.	To be rolling in money.	نہایت امیر ہونا ۔
255.	To be run down.	کمزور ہونا ۔
256.	To run head over heels.	سر پر پاؤں رکھکر بھاگنا ۔
257.	To rush into print.	بغیر سوچے اخبارات میں چھپوا دینا ۔
258.	Red tape.	لمبی دفتری کارروائی ۔
259.	In round numbers.	تقریباً ۔

S

260.	Swelled head.	مغرور ۔
261.	Street Arabs.	یتیم بچے ۔
262.	A storm in a tea cup.	معمولی بات کو زیادہ اہمیت دینا ۔
263.	To stick to one's guns.	اپنی بات پر اڑے رہنا ۔
264.	Plain sailing.	سہل کام ۔
265.	To save the situation.	بگڑی بات بنانا ۔
266.	Behind the screen.	پس پردہ ۔
267.	In season and out of season.	موقعہ بے موقعہ ۔
268.	Sum and substance.	لب لباب ۔
269.	A silver tongue.	بولنے کی صفت ۔
270.	To strain at gnat.	ضروری چیز کی پروا نہ کرنا اور غیر ضروری کی کرنا ۔

371.	To see eye to eye with.	متفق ھونا ۔
272.	See through.	بھانپ لینا ۔
273.	In one's senses.	با ھوش ۔
274.	Set one's face against.	سخت مخالفت کرنا ۔
275.	Set one's heart on.	چاھنا ۔
276.	To sail under false colours.	بہانا بنانا ۔
277.	To smell a rat.	شک ھونا ۔
278.	Spick and span.	صاف ستھرا ۔
279.	To set at naught.	پروا نہ کرنا ۔
280.	To set the Thames on fire.	پانی میں آگ لگانا ۔
281.	To set store by.	بہت اھمیت دینا ۔
282.	To shed tears.	آنسو بہانا ۔
283.	To shed a flood of tears.	آٹھ آٹھ آنسو بہانا ۔
284.	Shed light on.	واضح کرنا ۔
285.	Put shoulder to the wheel.	سخت کوشش کرنا ۔
286.	To show a clean pair of heels.	بھاگ اُٹھنا ۔
287.	To swallow the bait.	سبز باغ دیکھ کے قابو میں نہ آنا ۔
288.	The sword of Democles.	ھمیشہ آنیوالا خطرہ ۔
289.	To shut one's eyes.	آنکھیں بند کرنا ۔
290.	Sick to death.	ناک میں دم آنا ۔
291.	To have something up one's sleeves.	کسی بات کو پوشیدہ رکھنا ۔
292.	To see eye to eye.	متفق ھونا ۔
293.	A screw loose.	کسی فطور کا ھونا ۔

294.	To become nothing but skin and bone.	سوکھ کر کانٹا ھو جانا ۔
295.	Enough and to spare.	کافی سے زیادہ ۔
296.	On the spur of the moment.	غور و خوض کئے بغیر ۔
297.	Stand to reason.	ماننے کے قابل ۔
298.	Small talk.	گپ شپ ۔
299.	To stand on one's own legs.	اپنی ٹانگوں پر کھڑے ھونا ۔
300.	So strike while the iron is hot.	موقعہ سے فائدہ آٹھانا ۔
301.	To stand in good stead.	کار آمد ھونا ۔
302.	By fits and starts.	غیر مسلسل طور سے ۔
303.	Step by step.	بتدریج ۔
304.	Leave no stone unturned.	انتہائی کوشش کرنا ۔
305.	At a stone's throw.	نزدیک ھی ۔
306.	Strain every nerve.	انتھائی کوشش کرنا ۔
307.	To strike a bargain.	سودا کر لینا ۔
308.	By the sweat of one's brow.	اپنے پسینہ کی گاڑھی کمائی سے ۔
309.	Straight of.	بے جھجک ۔

T

310.	To take time by the forelock.	موقعہ کو ھاتھ سے نہ جانے دینا ۔
311.	To turn over a new leaf.	نیا وطیرہ اختیار کرنا ۔
312.	To take in hand.	کام کو ھاتھ میں لینا ۔
313.	To take after.	مشابہت رکھنا ۔
314.	To take the chair.	صدارت کے فرائض سر انجام دینا ۔

315. To a T.	مکمل طور پر ۔
316. To turn the tables.	پانسہ کو الٹ دینا ۔
317. To take by storm.	تیزی سے کسی چیز پر قابو پا لینا ۔
✓318. Through thick and thin.	ہر قسم کی مصیبت میں ۔
319. To set the Thames on fire.	بہت بڑا کام کرنا ۔
320. Tooth and nail.	پورا زور لگانا ۔ سخت مقابلہ کرنا ۔
321. To tell tales.	بدنام کرنا ۔
✓322. On second thought.	مزید غور کرنے کے بعد ۔
✓323. To throw dust in the eyes.	آنکھوں میں دھول ڈالنا ۔
324. To take a man at his word.	کسی کی باتوں کو مان لینا ۔
✓325. To throw cold water on.	جوش ٹھنڈا کرنا ۔
326. To take the bull by the horns.	مصیبت کا مقابلہ کرنا ۔
327. To do a good turn.	کسی کے کام آنا ۔
✓328. To turn the tide.	حالات کا رخ بدلنا ۔
329. To throw the gauntlet.	چیلنج دینا ۔
330. To throw up the sponge.	ھار ماننا ۔
331. Time and again.	بار بار ۔
332. Tom, Dick and Harry.	ایرا وغیرہ نھتو خیرا ۔
333. Off the track.	غلط راستہ پر ۔
334. To turn turtle.	الٹ جانا ۔
335. To turn a deaf ear to.	غور نہ کرنا ۔
336. To turn up one's nose.	ناک بھویں چڑھانا ۔

337.	In the twinkling of an eye.	ایک لمحہ میں ۔

U

338.	An uphill task.	مشکل کام ۔
339.	Ups and downs.	اتار چڑھاؤ ۔
340.	To be under a cloud.	مشتبہ حالت میں ۔
341.	Under age.	نابالغ ۔
342.	Up to the mark.	خاص معیار تک ۔

V

343.	In vain.	بے سود ۔

W

344.	To keep the wolf from the door.	غربت کا مقابلہ کرنا ۔
345.	To walk off with.	چرا لے جانا ۔
346.	At one's wit's ends.	حواس باختہ ۔
347.	To wash one's hands off.	بے تعلق ہونا ۔
348.	To worship the rising sun.	ایسے آدمی کی عزت جو ترقی کر رہا ہو ۔
349.	In deep wateers.	مشکلات میں ۔
350.	Of the first water.	بہترین ۔
351.	To weigh one's words.	تول کر بات کرنا ۔
352.	Like wild fire.	آگ کی تیزی سے ۔
353.	To get the wind of.	پتہ لگنا ۔
354.	Not worth a rush.	کوڑی کے کام کا نہ ہونا ۔
355.	A wolf in sheep's clothing.	انسانی صورت میں شیطان ہونا ۔

356. To work like a galley slave. کولہو کا بیل ۔

357. To work wonders. تعجب والی بات کرنا ۔

358. To work up. ترغیب دینا ۔

Y

359. To do yeoman's service. بوقت ضرورت امداد دینا ۔

360. Year after year. سال بسال ۔

ONE-WORD SUBSTITUTIONS

1. A person who is out to destroy all government and order—Anarchist.
2. A place where birds are kept—Aviary.
3. Liable to be called to account for—Answerable.
4. Government by one—Autocracy.
5. A representative of a Government possessed with full authority to deal with every situation—Ambassador.
6. The whole mass of air surrounding the earth—Atmosphere.
7. One who does not believe in the existence of God—Atheist.
8. A person who starves the body for the good of the soul—Ascetic.
9. Deviation from the common rule—Anomaly.
10. To renounce the crown—Abdicate.
11. To do away with a rule—Abrogate.
12. To understand completely or absorb food completely—Assimilate.
13. To turn friends into enemies—Alienate.
14. To increase the gravity of an offence or the intensity of a disease—Aggravate.

15. To completely destroy or blot out of existence—Annihilate.
16. To make more rapid in speed—Accelerate.
17. Animals which live in water—Aquatic.
18. A thing producing opposite effect—Antodite.
19. A sentence which can be interpreted in more than one way—Ambiguous.
20. Capable of being heard—Audible.
21. Too much desirous of money—Avaricious.
22. A writing bearing no name of the writer—Anonymous.
23. One's biography written by oneself—Autobiography.
24. One who does not believe in the existence of God—Atheist.
25. The act of talking impiously about sacred things—Blasphemy.
26. A man with narrow and prejudiced religious views—Bigot.
27. One who is a great lover of books—Bibliophile.
28. A woman with skin and hair of auburn colour—Blonde.
29. A woman with dark skin and brown hair—Brunette.
30. One who is fond of fighting—Bellicose.
31. Having two wives or husbands at a time—Bigamy.
32. Influence exerted secretly—Back-door.
33. The science of vegetable life—Botany.
34. A Government by officials—Bureaucracy.
35. A man who is not married—Bachelor.
36. One who speaks two languages—Bilingual.
37. List of books and writings about one subject—Bibliography.
38. A middle class man—Bourgeois.

39. A person who easily belives whatever is told him—Credulous.
40. One who is insensible to kind thoughts or sympathetic feelings—Callous.
41. Income sufficient to live on—Competence.
42. Men who work in the same department or office—Clloe agues.
43. A man who can make himself at home in all countries—Cosmopolitan.
44. Eater of flesh—Carnivore.
45. The state of being without a wife—Celibacy.
46. A roundabout way of speaking—Circumlocution.
47. To finish by completing what was intended—Consummate. (تکمیل کرنا)
48. Countries which join each other at the border—Contiguous.
49. To cast slander on a person—Calumniate.
50. Persons living in the same age—Contemporary.
51. A list of things—Catalogue.
52. Capable of being believed—Credible.
53. Disease caught by touch—Contagious.
54. One who eats human flesh—Cannibal.
55. That which can be understood—Comprehensible.
56. Having to do with marriage—Conjugal.
57. Of the body—Corporal.
58. Government of the people—Democracy.
59. An animal that can be tamed—Dómestic.
60. Want of rain—Drought.
61. Extreme old age when a man often behaves like a fool—Dotage.
62. To give one's authority to another—Delegate.

63. To deprive a thing of its sacred character—Desecrate.
64. To carefully think about a matter—Deliberate.
65. To wander from the point of issue—Digress.
66. The art practised by statesmen and ambassadors—Diplomacy.
67. A battle in which neither party wins—Drawn.
68. Self-willed rule by one—Despotism.
69. Lowering the value of a thing—Depreciation.
70. That which no longer exists—Defunct.
71. A ruler who has complete power—Despot.
72. One who is easily controlled or trained—Docile.
73. A man who thinks only of himself—Egoist.
74. A thing that is fit to be eaten—Edible.
75. A speech made without any preparation on the spur of the moment—Extempore.
76. Giving and receiving—Exchange.
77. A person fond of refined sensuous enjoyments—Epicure.
78. The science which deals with the derivation of words—Etymology.
79. Like a woman—Effeminate.
80. To make atonement for one's sins—Expiate.
81. To unearth by digging—Excavate.
82. To clear up something difficult or mysterious—Elucidate.
83. An absolutely clear statement—Explicit.
84. To free a person from all blame—Exonerate.
85. To work out a plan in all details—Elaborate.
86 To lay special stress on—Emphasize.

87. To root out an evil—Eradicate.
88. Words inscribed on the tomb of a man—Epitaph.
89. A man of unusual habits—Eccentric.
90. Goods sent out of country—Exports.
91. The science of insects—Entomology.
92. A person who leaves his own country to settle in another—Emigrant.
93. A disease affecting many people at the same time—Epidemic.
94. Having doubtful or double meaning—Equivocal.
95. A man who thinks of the welfare of women—Feminist.
96. A man filled with excessive and mistaken enthusiasm in matters of religion—Fanatic.
97. One who is not pleased with anything—Fastidious.
98. One who believes implicitly in fate—Fatalist.
99. Murder of one's brother—Fratricide.
100. A child brought up by somebody other than the parents—Foster child.
101. A medicine that kills germs—Germicide.
102. A rule that is true in most cases—General.
103. A person who mends broken window-glass—Glazier.
104. A day of gaiety—Gala-day.
105. A room for storing grain—Granary.
106. A splendid group or assembly—Galaxy.
107. Killing of a race with a view to finish it—Genocide.
108. Without any charge—Gratis.
109. Living in flocks or large groups—Gregarious.
110. Capable of being easily deceived—Gullible.
111. An office for which no salary is paid—Honorary.

112. Animal which lives on herbs—Herbivorous.
113. To have enmity—Hostile.
114. The killing of a man—Homicide.
115. One who is careful about his health—Hygienist.
116. To place anybody at a disadvantage—Handicap.
117. Property, etc., passed from parents to child—Hereditary.
118. Half of sphere or globe—Hemisphere.
119. One who is not fit according to rules for something—Ineligible.
120. A thing which can hardly be believed—Incredible.
121. A remedy which never fails—Infallible.
122. A writing that cannot be read—Illegible.
123. A scheme that cannot be put into practice—Impracticable.
124. A trade that is prohibited by law—Illicit.
125. A desire that cannot be suppressed—Irrepressible.
126. A method which cannot be copied—Inimitable.
127. A person who is unable to pay his debts—Insolvent.
128. A remark which does not apply to the subject in hand—Irrelevant.
129. A problem never likely to be solved—Insoluble.
130. One who cannot be tired—Indefatigable.
131. A breaker of images—Iconoclast.
132. A man who does not know how to read or write—Illiterate.
133. A sound that cannot be heard—Inaudible.
134. Liable to catch fire easily—Inflammable.
135. A small part of beard left growing beneath the lower lip—Imperial.

136. One who travels from place to place—Itinerant.
137. The murder of infants—Infanticide.
138. Worship of idols—Idolatry.
139. To urge to commit a crime—Instigate.
140. What is not subject to alteration—Immutable.
141. To insert passages in author's work so as to give a false impression as to its date, etc.—Interpolate.
142. To exclaim against a person—Inveigh.
143. Incapable of being captured—Impregnable.
144. Incapable of being wounded—Invulnerable.
145. Incapable of being moved by entreaty—Inexorable.
146. That which cannot be recalled—Irrevocable.
147. A person given to continued talking—Loquacious.
148. Capable of being read—Legible.
149. One who is skilled in the use of many languages—Linguist.
150. The law-making body—Legislature.
151. A bird that comes and goes with the seasons—Migratory.
152. Rule by mob—Mobocracy.
153. The first speech delivered by a man—Maiden.
154. A hater of the institute of marriage—Misogamist.
155. The practice of being married to one at a time—Monogamy.
156. A hater of women—Misogynist.
157. A hater of mankind—Misanthrope.
158. Matter that can be hammered into sheets—Malleable.
159. Plain clothes worn by one who has a right to wear a uniform—Mufti.
160. Worship of one God without denying the existence of others—Monotatry.

161. Belonging to the Middle Ages—Medieval.

162. A society where money or gain is the most important considerations—Materialistic.

163. A cinema show which is held in the afternoon—Matinee.

164. Land belonging to a lord or a nobleman—Manor.

165. Merely for the sake of money—Mercenary.

166. Of several kinds mixed together—Miscellaneous.

167. A man with an evil reputation—Notorious.

168. A medicine that induces sleep—Narcotic.

169. A person suffering from nervous disorder—Neurotic.

170. Undue favour from a high official—Nepotism.

171. A river in which ships can sail—Navigable.

172. Existing in name only—Nominal.

173. One who is all-powerful—Omnipotent.

174. One who is ever present—Omnipresent.

175. A word no longer in use—Obsolete.

176. An eight-sided figure—Octagon.

177. To ban out of society—Ostracize.

178. One who believes all is right with the world—Optimist.

189. Incapable of being seen through—Opaque.

180. A man who is eighty years old—Octogenarian.

181. One who knows everything—Omniscient.

182. Open to objection—Objectionable.

183. One who eats all kinds of food—Omnivorous.

184. Ordinary and commonplace remarks—Platitudes.

185. A man who loves his fellowmen and works for them—Philanthrope.

186. A person who is a lover of women—Philogynist.

187. A remedy of all diseases—Panacea.

188. One who does not care for literature or art—Philistine.

189. A victory gained at too great an expense—Pyrrhic.

190. Practice of marrying more than one wife at a time—Polygamy.

191. Practice of marrying more than one husband at a time—Polyandry.

192. Works of a writer appearing after his death—Posthumous.

193. Medical examination of a body held after death—Post mortem.

194. Property inherited from one's father—Patrimony.

195. A writer who borrows words and ideas from another—Plagiarist.

196. A person who is particular about the purity of his language—Purist.

197. One who takes a dark view of things—Pessimist.

198. A man who is liked by all—Popular.

199. Dramatic performance with dumb show—Pantomime.

200. Murder of one's father—Parricide.

201. One who lives on another—Parasite.

202. Government in which all rule—Pantisocracy.

203. A person who goes on foot—Pedestrian.

204. People belonging to the working class—Proletariat.

205. The sum paid to a man for a piece of work—Remuneration.

206. People who take up arms against the government—Rebels.

207. Too much official formality—Red-tapism.

208. To be reserved in speech—Reticent.

209. Having reference to what is past—Retrospective.

210. To restore to life from apparent death—Reanimate.

211. Liable to be called to account—Responsible.

212. Murder of one's king—Regicide.

213. Relating to a king—Regal.

214. One who changes his religious belief—Renegade.

215. One who walks in sleep—Somnambulist.

216. One who talks in sleep—Somniloquist.

217. An office with no work but high pay—Sinecure.

218. A person who helps a stranger or helpless person in difficulty—Samaritan.

219. A person who is indifferent to pleasure or pain—Stoic.

220. To do at one and the same time—Simultaneously.

221. To render safe from germs—Sterilize.

222. The act of speaking aloud one's thoughts when alone—Soliloquy.

223. To send large sums of money as military aid—Subsidize.

224. To take place at the same time as another event—Synchronize.

225. One who speaks for others—Spokesman.

226. Persons who witness a thing—Spectators.

227. Murder of one's self—Suicide.

✓ 228. Connected with the sun—Solar.

✓ 229. Marking the skin with indelible patterns—Tattoo.

230. To wait on events—Temporise.

231. Capable of being seen through—Transparent.

✓ 232. Government by the gods—Thearchy.

233. That which is not permanent—Transitory.

234. The rise and fall in waves—Undulation.

235. Incapable of being understood—Unintelligible.

✓ 236. A scheme which looks admirable but is incapable of accomplishment—Utopian.

237. Incapable of being tamed—Untamable.

238. Affected by one party only—Unilateral.

239. Word for word—Verbatim.

240. A style full of words—Verbose.

241. To make up one's mind one day and change it the next—Vacillate.

242. To establish the justice of a cause—Vindicate.

243. A fault that may be forgiven—Venial.

244. A person who had a long experience of military service or any occupation—Veteran.

245. Capable of being wounded—Vulnerable.

✓ 246. One who lives on vegetables—Vegetarian.

✓ 247. Capable of keeping out water—Water-proof.

248. Animal that cannot be tamed—Wild.

249. Place where clothes are kept—Wardrobe.

250. A person with a great enthusiasm for religion—Zealot.

✓ 251. The science of animal life—Zoology.

MISCELLANEOUS

Words denoting collection

1. An *army* of soldiers.
2. A *band* of musicians.
3. A *bevy* of girls.
4. A *board* of directors.
5. A *bunch* of grapes.
6. A *bundle* of sticks.
7. A *caravan* of merchants.
8. A *chain* of mountains.
9. A *clump* of trees.
10. A *cluster* of stars.
11. A *congress* of representatives.
12. A *consignment* of goods.
13. A *course* of lectures.
14. A *crew* of sailors.
15. A *crowd* or *throng* or *multitude* of people.
16. A *fleet* of ships.
17. A *flock* of sheep.
18. A *galaxy* of beauties.
19. A *gang* of robbers.
20. A *heap* of stones.
21. A *herd* of cattle.
22. A *hive* of bees.
23. A *library* of books.
24. A *litter* of pigs.
25. A *pack* of hounds or cards.
26. A *pair* of shoes.

27. A *panel* of jurymen.
28. A *peal* of bells.
29. A *sheaf* of corn.
30. A *shoal* of fish.
31. A *shower* of rain.
32. A *stack* of hay.
33. A *suite* of rooms.
34. A *swarm* of bees.
35. A *train* of wagons.
36. A *troop* or *squadron* of horses.

Idiomatic comparisons

1. As bitter as gall.
2. As black as coal, crow or raven.
3. As black as pitch.
4. As blind as a bat, beetle, or mole.
5. As blithe as a bee, or butterfly.
6. As changeable as a weathercock.
7. As cheerful as a lark.
8. As clear as crystal.
9. As cold as marble.
10. As drunk as a lord.
11. As deaf as a post.
12. As dry as a bone or a biscuit.
13. As dumb as a statue.
14. As fair as a rose.
15. As fat as a pig.
16. As fleet as a deer.
17. As gay as a lark.

18. As gentle as a lamb.
19. As grave as a judge.
20. As greedy as a dog or a wolf.
21. As hard as flint.
22. As hungry as a horse or a hawk.
23. As innocent as a dove.
24. As light as air or a butterfly.
25. As like as two peas.
26. As loud as thunder.
27. As mad as a March hare.
28. As merry as a cricket.
29. As old as the hills.
30. As pale as death or a ghost.
31. As patient as an ox.
32. As poor as a churchmouse.
33. As proud as a peacock.
34. As rapid as lightning.
35. As sharp as a needle or lance.
36. As silly as a goose.
37. As slender as gossamer.
38. As smooth as velvet.
39. As steady as a rock.
40. As still as a post.
41. As swift as an arrow.
42. As tame as a chicken.
As thick as hailstones.
44. As timid as a hare.
45. As tricky as a monkey.

46. As true as steel.
47. As warm as wool.
48. As weak as a kitten.
49. As white as snow.
50. As wise as Solomon.
51. As yellow as saffron.

TRANSLATION

Translation means rendering the ideas expressed in one language into another. It, however, is not an easy thing. A good translator should have acquaintance with the niceties of both the languages. It requires a lot of practice and no hard and fast rules can be laid down for the art of translation.

Comprehension. It is very essential for the student to understand thoroughly the Urdu passage. No good translation is possible without proper comprehension (سمجھنا). Where the meanings are not clear the student should try to understand the sense of the sentence.

Vocabulary After understanding the Urdu passage comes the stage of rendering it into English. The student in the beginning will be confronted with many words whose English equivalents are not known to him. This difficulty can only be solved if he tries to increase his vocabulary and daily adds a few words to the existing stock of words in his mind. The simplest method for this is looking up just five new words in the dictionary, noting them down in an exercise book, using them in one's own sentences and later trying to insert them in composition work. The first essential for a nice translation is a good vocabulary. So every effort should be made to supplement one's existing stock of words.

Grammar. Having known the words the next stage is that of proper arrangement. Let us take up a sentence.
ایک بے کس اور بے خانماں بیمار فقیر آہستہ آہستہ دم توڑ رہا تھا ۔

If we know all the English equivalents of Urdu words even then translation will be wrong if we do not follow the rules of grammar and translate it as:

'A helpless and harmless sick beggar slowly slowly dying was.'

If we know a bit of grammar we shall render it as :

'A helpless and homeless beggar was dying slowly.'

The students should know to construct the sentences properly. They should note that while in Urdu the object comes between the subject and finite verb in English it is the verb that comes between the subject and object, as :

He (subject) read (verb) a book (object) - اس نے کتاب پڑھی -

In imperative sentences in English the verbs come first and not last as in Urdu.

Do (verb) your work (فعل) اپنا کام کرو.

Idiomatic rendering. The third stage is to select appropriate (مناسب) words and reject those which are not very suitable. There are many synonymous (هم معنی) words in English and the student has to pick up the most suitable of those. Moreover he should try to make his translation beautiful by rendering it in an idiomatic manner. The student should study English idiom and try to make use of it in his translation.

Some General Hints

(*i*) Read the passage more than once, understand its meaning, and grasp the humour or satire of the passage for complete comprehension.

(*ii*) Translate the passage as closely as possible but a too literal rendering and word for word translation is

not desirable and may at times look very funny, *e.g.*, the sentence :

اس کے دشمنوں کی طبعیت علیل ہے

if translated 'His enemies' temperament is sick,' will seem so fantastic or

وہ آجکل بہت شیر و شکر ہو رہے ہیں

'They are becoming milk and sugar these days,' will only arouse laughter.

So, too literal translation is to be avoided, but at the same time free translation which has only a distant connection with the original is also not good translation.

(*iii*) Let your translation be simple and do not use too many words when only one is required, for example, it is no use translating the sentence :

وہ بہت لائق آدمی ہے

as 'It must be admitted on all hands that he is a scholarly, erudite, learned and capable person.' Say simply, 'He is a capable person.'

(*iv*) Do not use words about which you are not sure. Avoid bombastic and high-sounding words.

(*v*) Do not use the word 'will' twice in the conditional clause :

اگر تم محنت کروگے تو پاس ہو جاؤگے

'If you will work you will succeed' is wrong. 'Will' is to be used only in the principal clause. Use simple present tense in the first part of the sentence and future in the latter half. So the translation is : 'If you work hard you will succeed.'

Let us take another type of sentence.

اگر تم نے کام کیا ہوتا تو سزا سے بچ جاتے

It is incorrect to translate it as :

'If you would have worked you would have escaped punishment.' The correct form is :

'*Had* you worked you *would have* escaped punishment.'

(*vi*) Use the preposition correctly, *e.g.*, it is incorrect to say : 'He died *with fever*.' For this consult the chapter on prepositions.

(*vii*) In English a past tense is always followed by a past tense :

اس نے کہا میں ہر روز کالج جاتا ہوں

will be rendered as

'He said that he daily *went* to the College.'

The only exception in such sentences is when the dependent clause mentions an action which is universally true. There the present tense is used as :

اس نے کہا زمین سورج کے گرد گھومتی ہے

'He said that the earth *goes* round the sun.'

(*viii*) Do not mix up direct and indirect form. Direct form is simple and hence it is better to translate in this form.

(*ix*) Break up a long Urdu sentence into parts. Translate it in short, simple sentences rather than one complicated one, which in most cases will get involved.

(*x*) Do not add anything to the original and leave nothing out.

(*xi*) Put proper punctuation marks, especially inverted commas, while writing direct form.

(*xii*) Revise your translated passage and correct or improve as far as possible.

BRUSH UP YOUR GRAMMAR

The students preparing for the final examination are expected to be conversant with the rules of grammar, but, in case some very important and common rules have slipped from their minds, a brief summary of some very elementary principles is given which shall help in rendering into English the Urdu sentences correctly and also in detecting mistakes of incorrect sentences. These few pages will not take much of your time but are of great utility, so please do go through these before taking up some other business.

(*i*) Present Indefinite Tense (فعل حال مطلق)

1. He *takes* his meals. — وہ کھانا کھاتا ھے -
2. He daily *goes* out for a walk. — وہ ھر روز سیر کو جاتا ھے -
3. The sun *shines*. — سورج چمکتا ھے -

(*ii*) Present Continuous Tense (فعل حال جاری)

1. The children *are going* to school. — لڑکے سکول جا رھے ھیں -
2. Is he **weeping** ? — کیا وہ رو رھا ھے ؟

(*iii*) Present Perfect Tense (فعل ماضی قریب)

1. I *have* **called** my servant. — میں نے اپنے نوکر کو بلایا ھے -
2. *Have* you **come** from the college ? — کیا تم کالج سے آئے ھو ؟

[' Has ' or ' have ' and the third form of a verb.]

(*iv*) Present Continuous Perfect Tense (فعل ماضی قریب جاری)

1. He has been suffering from fever for the past two months. — وہ پچھلے دو ماہ سے بیمار ھے -

2. It has been raining since morning.	صبح سے بارش ہو رہی ہے ۔

['Has been' or 'have been' before the present form of the verb.

'Since' is used before an expression denoting point of time as, since morning, since May, since Monday. 'For' refers to period of time as, for two hours, one week, etc.]

(*v*) Past Indefinite Tense (فعل ماضی مطلق)

1. He fell down from the tower.	وہ مینار سے گر پڑا ۔
2. He knew him.	وہ اس کو جانتا تھا ۔
3. He studied four hours a day.	وہ ہر روز چار گھنٹے پڑھا کرتا تھا ۔

[Second form of a verb.]

(*vi*) Past Continuous Tense (فعل ماضی جاری)

1. He was *being punished* when I reached there.	جب میں وہاں پہنچا تو اس کو سزا دی جا رہی تھی ۔
2. The boys were singing.	لڑکے گانا گا رہے تھے ۔

(*vii*) Past Perfect Tense (فعل ماضی بعید)

1. He *had finished* the book.	وہ کتاب پڑھ چکا تھا ۔
2. *Had* he never *gone* to Lahore ?	کیا وہ لاہور کبھی نہیں گیا تھا ؟

['Had' before the third form of a verb.]

(*viii*) Future Indefinite Tense (فعل مستقبل)

1. I shall go to Lahore to-morrow.	میں کل لاہور جاؤنگا ۔
2. The Inspector will visit the school on Thursday.	انسپکٹر صاحب جمعرات کو سکول کا معائنہ فرمائینگے ۔

3. Will you leave for Rawalpindi by he morning train ?	کیا تم صبح کی گاڑی سے راولپنڈی جاؤ گے ؟

(*ix*) **Future Continuous Tense** (فعل مستقبل جاری)

1. He will be going to his house.	وہ گھر جا رہا ہوگا۔
2. Girls will be learning their lesson.	لڑکیاں سبق یاد کر رہی ہونگی۔

(*x*) **Future Perfect Tense** (فعل مستقبل مکمل)

1. He will have gone to his house.	وہ گھر جا چکا ہوگا۔
2. We shall have cleared off the debt before your return.	تمہارے واپس آنے سے پہلے ہم قرض ادا کر چکے ہونگے۔
3. You will have finished your lesson. ['Will' and 'have.'	تم نے سبق ختم کر لیا ہوگا۔

(*xi*) **Dependent Future Clauses**

1. If you do not do my work I will punish you.	اگر تم میرا کام نہیں کرو گے تو میں تمہیں سزا دونگا۔
2. I shall take him with me if he is at his house.	اگر وہ گھر پر ہؤا تو میں اسے ساتھ لیجاؤنگا۔
3. He will work better than you.	وہ تم سے زیادہ اچھا کام کریگا۔

[Please note that future tense has not been used in both the clauses. There is present tense in one clause and future tense in the Principal Clause only.]

(*xii*) **Shall and Will**

'Shall' with the first person and 'will' with the second and third person denote simple future, but 'will'

with the first person denotes intention, determination or promise and 'shall' with the second and third persons denotes promise, threat, command and determination of the speaker.

1. I shall come to college tomorrow. (Simple future).	میں کل کالج آؤنگا ۔
2. He will be made secretary of the society very shortly. (Simple future).	وہ عنقریب سوسائٹی کا سیکرٹری مقرر کیا جائیگا ۔
3. I will certainly see you tomorrow. (Intention, determination).	میں کل ضرور آپ کو ملونگا ۔
4. You shall have to do this work. (Compulsion, command).	تمہیں یہ کام کرنا پڑیگا ۔
5. He shall certainly be punished if he does not do the work. (Threat).	اگر اس نے کام نہ کیا تو اسے ضرور سزا ملے گی ۔
6. will you attend the meeting tomorrow? (Simple future).	کیا تم کل میٹنگ میں آؤ گے ؟
7. Shall we stay here? (Permission).	کیا ہم اس جگہ ٹھہرینگے ؟
8. Will you lend me two rupees? (Request).	کیا تم مجھے دو روپے قرض دو گے ؟

(*xiii*) Can and Could

'Could' is the past tense of 'can' and is used in sentences which require the use of past tense, as :

1. He told me that he could not reach the railway station due to rain.	اس نے مجھے بتلایا کہ وہ بوجہ بارش اسٹیشن پر نہ پہنچ سکا ۔

Besides when the sentence expresses *condition* or *wish* we use the word *could* instead of *can*, as :

2. I wish I could help you. — کاش ! میں آپ کی مدد کر سکتا ۔
3. Could you, please, help me. — کیا آپ میری مدد کرسکتے ہیں ؟

(*xiv*) May, Can, Might

'Might' is the past tense of 'may'. 'Can' expresses *ability* or *power* while 'may' indicates *permission.*

1. He may go. — وہ جا سکتا ہے (اُسے جانے کی اجازت ہے) ۔
2. He can go. — وہ جا سکتا ہے (وہ جانے کی طاقت رکھتا ہے) ۔

'May' denotes *possibility*.

3. He may come today. — وہ شاید آج آ جائے ۔

'May' expresses *wish* or *prayer.*

4. May he live long ! — خدا اس کی عمر دراز کرے ۔
5. May he be ruined. — خدا اُسے تباہ کرے ۔

'Might' is used to express *doubt.*

6. He might have seen me. — ممکن ہے اُس نے مجھے دیکھ لیا ہو ۔
7. He might stay here. — شاید وہ یہاں ٹھہر جائے ۔

(*xv*) Should, Would, Ought

'Should' denotes obligation, duty, or action that ought to have been done in the past, supposition and possibility, as :

1. You should not waste your time. (Obligation, duty). — تمہیں وقت ضائع نہیں کرنا چاھئے ۔
2. You should have reached in time. — تمہیں وقت پر پہنچنا چاھئے تھا ۔

3. If it should rain today the wall will fall. (Possibility).
اگر آج بارش ہوئی تو دیوار گر جائیگی ۔

'Would' expresses *condition*, *uncertainty*, *wish*, *courtesy* or *habit*.

4. Had he worked hard he would have succeeded. (Condition).
اگر وہ محنت کرتا تو کامیاب ہو جاتا ۔

5. Would that the Quaid-i-Azam had lived a little longer !
کاش ! قائد اعظم کچھ عرصہ اور زندہ رہتے ۔

6. Would you do this for me ? (Courtesy).
کیا آپ میرے لئے یہ کام کرینگے ؟

7. The farmer would rise early and go to the field. (Habit).
کسان صبح آٹھتا اور کھیتوں میں چلا جاتا ہے ۔

'Ought' expresses *duty* and *obligation*, as :

8. You ought to obey your parents.
تمہیں اپنے ماں باپ کا حکم ماننا چاھئے ۔

Students should study the idiomatic translation of some sentences given below and try to make use of these expressions in their translations and also essays and other forms of composition. If the students study these pages intelligently their language can be greatly improved and, therefore, they can get better marks.

IDIOMATIC TRANSLATION

I. Simple Sentences

1. Blow out the candle.
موم بتی کو پھونک مار کر بجھا دو ۔

2. I am feeling giddy.
میرا سر چکر کھا رہا ہے ۔

3. All my hopes were dashed to the ground.
میری سب امیدوں پر پانی پھر گیا ۔

4.	You are of no standing in this city.	تمہیں اس شہر میں کون پوچھتا ہے ؟
5.	His eyes are sore.	اُسکی آنکھیں دکھتی ہیں -
6.	Why do you take it ill ?	برا منانے کی کون سی بات ہے ؟
7.	Turn off the tap.	نلکہ بند کر دو -
8.	The meeting was in full swing.	مجلس خوب گرم تھی -
9.	The shopkeeper certainly has cheated you.	یقیناً دوکاندار نے تم سے دھوکا کیا ہے -
10.	Your son is of age now.	آپکا بیٹا اب بالغ ہے -
11.	The news of the political prisoners' release is in the air now.	سیاسی قیدیوں کی رہائی کی خبر سنی گئی ہے -
12.	This land is the apple of discord between the two brothers.	یہ زمین دونوں بھائیوں کے درمیان فساد کی جڑ ہے -
13.	You should not have backed out of your promise.	تمہیں اپنے وعدے سے پھرنا نہیں چاہئے تھا -
14.	Matriculates are dregs in the market.	آجکل انٹرنس پاس کو کون پوچھتا ہے ؟
15.	Go, air yourself.	جاؤ - ہوا کھاؤ -
16.	He is bankrupt of intelligence.	اُس کی عقل کا دیوالہ نکل گیا ہے -
17.	You should bear the advice of your parents in mind.	تمہیں اپنے والدین کی نصیحت یاد رکھنی چاہئے -

18. Never beat about the bush.	کبھی ہیر پھیر کی باتیں نہ کرو۔
19. He dances to the tune of his master.	وہ اپنے مالک کے اشارہ پر ناچتا ہے۔
20. He was beside himself with rage.	وہ غصہ میں آپے سے باہر ہو گیا۔
21. In Pakistan litigation is on the increase.	پاکستان میں مقدمہ بازی بڑھ رہی ہے۔
22. I am on visiting terms with Ahmad.	میرا احمد کے ہاں آنا جانا ہے۔
23. I think you are not blind to the coming danger.	میرا خیال ہے کہ تم آنے والے خطرہ سے ناواقف نہیں ہو۔
24. His blood is up today.	آج اسکا پارہ تیز ہے۔
25. His property was put to auction.	اس کی جائیداد نیلام ہو گئی۔
26. He ran a thorn in his feet.	اس کے پاؤں میں کانٹا چبھ گیا۔
27. He was born with a silver spoon in his mouth.	وہ ایک امیر گھرانے میں پیدا ہوا۔
28. He is in the bad books of his officer.	وہ اپنے افسر کے زیر عتاب ہے۔
29. He was taken aback.	وہ ھکا بکا رہ گیا۔
30. I shall not sell on credit.	میں ادھار نہیں بیچونگا۔
31. My friend changed colour at the sight of a policeman.	سپاہی کو دیکھ کر اسکا رنگ زرد پڑ گیا۔

32. He is every inch a gentleman.	وہ شرافت کا مجسمہ ہے ۔
33. Why do you poke your nose.	تم ٹانگ کیوں اڑاتے ہو ۔
34. How can I believe a hearsay.	میں سنی سنائی بات کو کیسے مانوں ۔
35. He felt small before his subordinates.	اُسے اپنے ماتحتوں کے سامنے شرمندگی اٹھانی پڑی ۔
36. He is mere skin and bone.	وہ نہایت ہی دبلا پتلا ہے ۔
37. The teacher asked the student not to play truant in future.	اُستاد نے طالب علم سے کہا کہ وہ آئندہ کبھی بھگوڑا نہ بنے ۔
38. You have given me a base coin.	تم نے مجھے کھوٹا سکہ دیا ہے ۔
39. This amount is time-barred.	یہ رقم زائدالمیعاد ہے ۔
40. He has a screw loose.	اُس کے دماغ میں کچھ خلل ہے ۔
41. Rehman is a dead shot.	رحمان کا نشانہ کبھی خطا نہیں جاتا ۔
42. Let us patch up our differences.	آئیے ہم اپنے اختلافات مٹا دیں ۔
43. The culprit was sentenced to transportation for life.	مجرم کو کالے پانی کی سزا ملی ۔
44. Do not listen to him; he is off his head.	اُس کی کیا سنتے ہو ۔ اُس کی تو عقل ٹھکانے نہیں ۔
45. Bad news spreads like wild fire.	بری خبر آناً فاناً پھیل جاتی ہے ۔
46. Thread the needle.	سوئی میں دھاگا ڈالو ۔

47. You should live within your means.	تمہیں اپنی حیثیت کے مطابق رہنا چاہئے -
48. He pricked up his ears at my talk.	اُس نے میری بات پر کان کھڑے کئے -
49. The bullet hit the mark.	گولی نشانہ پر لگی -
50. The hind wheel of your bicycle requires pumping.	آپ کے سائیکل کے پچھلے پہیہ میں ھوا کم ہے -
51. His dog flies at everybody.	اُس کا کتا ھر ایک کو کاٹنے کو دوڑتا ہے -
52. He perspired with shame.	وہ شرم سے پانی پانی ھو گیا -
53. The accused was bailed out.	ملزم کو ضمانت پر رھا کر دیا گیا -
54. Why do you shirk work ?	تم محنت سے کیوں جی چراتے ھو ؟
55. Give a wide berth to such a man.	ایسے آدمی سے بچ کر رھو -
56. He is in affluent circumstances.	اُس کی پانچوں گھی میں ھیں -
57. He gave a blank refusal.	اُس نے ٹکا سا جواب دیا -
58. He was all but gone.	وہ مر ھی چلا تھا -
59. I will beat you black and blue if I catch you at this again.	میں تمہیں مار مار کے الو بنا دونگا اگر تمہیں پھر یہ کام کرتے دیکھا -
60. This is his catchword.	یہ اُس کا تکیہ کلام ہے -

II. More Difficult Sentences

61.	You have pampered your servant.	تم نے اپنے نوکر کو سر چڑھایا ہے۔
62.	Seek a good neighbour before you search for a good house.	مکان سے پہلے اچھے ہمسایہ کی تلاش کرو۔
63.	No sooner was the trigger pulled than three quails fell to the ground.	گھوڑا دبانے کی دیر تھی کہ تین بٹیر زمین پر آ پڑے۔
64.	He was dead drunk.	وہ نشہ میں چور تھا۔
65.	Educated women do not always make happy homes.	پڑھی لکھی عورتیں گھر میں ہمیشہ خوشی کا باعث نہیں ہوتیں۔
66.	My promotion is an eyesore to him.	میری ترقی اس کی آنکھ میں کھٹکتی ہے۔
67.	How have I harmed you that you are getting so much enraged.	میں نے تمہارا کیا بگاڑا ہے کہ اتنے طیش میں آرہے ہو۔
68.	I have said what I wanted to. Now it is up to you to accept it or not.	مجھے جو کہنا تھا کہہ لیا۔ مانو نہ مانو تمہارا اختیار ہے۔
69.	The world is a passing shadow and youth is a transient glory.	دنیا دور ہونے والا سایہ ہے اور جوانی کوچ کرنے والا مہمان۔
70.	With what face will I go home ?	میں آخر گھر کیا منہ لے کے جاؤنگا۔

71. You may take it from me it is a dangerous disease; it is incurable.	یہ میں آپ کو جتلائے دیتا ہوں کہ یہ بیماری بڑی خراب ہے ہرگز قابل علاج نہیں ۔
72. Prices have gone up and business has gone down considerably.	چیزوں کی قیمتیں بڑھ گئی ہیں اور کام سرد پڑ گیا ہے ۔
73. He feared that if plague broke out a large number of people will die.	اسے ڈر تھا کہ اگر طاعون پھیل گئی تو بہت لوگ مر جائینگے ۔
74. The wrestlers have come to grips.	پہلوان آپس میں گتھم گتھا ہیں ۔
75. They are cater-cousins.	وہ دونوں ہم نوالا اور ہم پیالہ ہیں ۔
76. I had stale bread this morning and now I feel like vomiting.	صبح باسی روٹی کھا بیٹھا اب جی متلاتا ہے ۔
77. There is no knowing a woman's mind.	عورت کے دل کا حال کس نے پایا ۔
78. This is your opinion otherwise he is not so black as you paint him.	یہ تو آپ کا خیال ہے وگرنہ وہ ایسے گئے گذرے نہیں ۔
79. How long will you go on dilly-dallying?	آخر یہ اگر مگر کہاں تک ؟
80. The gambler thinks that he should always win; but he often loses.	جؤا کھیلنے والا تو یہی چاہتا کہ ہمیشہ پو بارہ ہی پڑیں مگر نکلتے ہیں تین کانے ۔

81.	The prosecution witnesses proved the accused guilty by making exaggerated statements.	گواہان استغاثہ نے زمین و آسمان کے قلابے ملا کر جرم ثابت کر دیا۔
82.	They say: Time is a great healer.	کہتے ہیں وقت زخموں کو بھر دیتا ہے۔
83.	They are deadly opposed to each other and rush to each other's throat at a mere trifle.	وہ ایک دوسرے کے جانی دشمن ہیں اور معمولی سی معمولی بات پہ ایک دوسرے کی جان لینے پر تیار ہو جاتے ہیں۔
84.	A clever crow cannot be taken in.	سیانا کوا دام میں نہیں آتا۔
85.	A bone got stuck in the throat of a wolf.	ایک بھیڑیئے کے گلے میں ہڈی اٹک گئی۔
86.	This is just like burning your house to roast your pig.	اس کو کہتے ہیں گھر پھونک کر تماشا دیکھنا۔
87.	He had seen much of the world and so at once scanned the situation.	اس نے جگہ جگہ کا پانی پیا تھا اس لئے وہ فوراً معاملے کو بھانپ گیا۔
88.	Luck took a turn for the better and his business began to flourish.	قسمت کے، دن بدلے اور دوکان چمک اٹھی۔
89.	Human beings perpetrate great cruelties on these dumb creatures for their pleasures and comforts.	اپنے آرام اور لطف کے لئے حضرت انسان بے زبانوں پر کیا کیا ستم ڈھائے ہیں۔

90. He slipped on the road, and was all but run over by a car.	سڑک پر اُس کا پاؤں پھسل گیا اور وہ بال بال کسی گاڑی کے نیچے آ جانے سے بچ گیا -
91. My income is an eye-sore to him.	میری آمدنی اُس کی آنکھ میں کھٹکتی ہے -
92. Where were you stuck? People have been waiting for you since long.	آپ آتے آتے کہاں رہ گئے تھے - لوگ دیر سے آپ کے منتظر ہیں -
93. They felt like taking revenge.	انتقام کا شعلہ ان کے دلوں میں بھڑکا -
94. It is a time-honoured custom; if we leave it off we will be ostracized.	قدیم سے یہی دستور چلا آتا ہے اگر اب ہم اسے چھوڑتے ہیں تو تمام برادری میں برے بنتے ہیں -
95. Death settles all quarrels.	موت سب جھگڑوں کا فیصلہ کر دینے والی ہے -
96. It is no joke to find a job these days.	آجکل نوکری ملنی خالو جی کا گھر نہیں -
97. God be merciful! The heat this year has been simply oppressive. Both men and beasts go about with their mouths agape.	اس سال گرمی اس قدر پڑی کہ خدا کی پناہ! آدمی اور جانور جس کو دیکھو منہ کھولے پھرتے ہیں -
98. Say what you like; how can I gainsay you.	آپ جو چاہیں کہیں - میرا کیا مقدور جو آپ کے سامنے جواب دوں -

99. That he has committed theft is beyond the shadow of doubt.	اس میں کلام نہیں کہ اُس نے ہی چوری، کی ہے -
100. For hours together they were talking tall and flinging their caps in jubilee.	گھنٹوں وہ شیخیاں بگھارتے اور ٹوپیاں اچھالتے رہے -
101. Why have you kicked up this mighty row ?	تم نے اتنا زبر دست ادھم کیوں مچا رکھا ہے ؟
102. Money burns a hole in his pocket.	اُس کی ہتھیلی میں چھید ہے -
103. Look at the college students, how mincingly they strut.	کالج کے لڑکوں کو دیکھو کیا مٹک مٹک کر چلتے ہیں -
104. If you oppose the Government you will have to eat humble pie.	گورنمنٹ کے ساتھ مقابلہ کرکے تمہیں منہ کی کھانی پڑے گی -
105. I could do nothing but gnash my teeth.	اور میں کیا کر سکتا تھا دانت پیس کر رہ گیا -
106. We cannot sleep in the day on account of heat and at night bugs suck the blood.	دن کو گرمی نہیں سونے دیتی اور رات کو کٹھمل بوٹیاں توڑتے ہیں -
107. Rest assured, I shall spare no pains to help you.	آپ اطمینان رکھئے میں آپ کی مدد کرنے میں کوئی دقیقہ فرو گذاشت نہیں کرونگا -
108. Mysterious are the ways of God.	خدا کی باتیں خدا ہی جانے -

109. This couple has never pulled together, nor ever shall.	ان میاں بیوی کی نہ نبھی ہے نہ نبھے گی -
110. I passed the tedious night with great difficulty.	خدا خدا کر کے پہاڑ سی رات کٹی -
111. In spite of my searching questions I could not draw anything out of that bashful maiden.	بہتیرا اکڑ بکڑ کر پوچھا مگر اس حیا کی پتلی نے کچھ نہ کہا -
112. People see the mote in other peoples eyes but are oblivious to the beam in their own.	لوگ دوسروں کا چھوٹے سے چھوٹا قصور دیکھ لیتے ہیں اپنا بڑے سے بڑا نہیں دیکھتے -
113. Recently there has been such a downpour at Lahore that hundreds of houses have collapsed.	پچھلے دنوں لاھور میں اتنا پانی برسا کہ صدھا مکانات گر گئے -
114. Death stared him in the face.	موت کا نقشہ اسکی آنکھوں کے سامنے پھر گیا -
115. The world will worship you, if you excel in some art.	اگر تم کسب کمال دکھاؤ تو دنیا تمہاری عزت کرے گی -
116. Helplessness is a great curse.	مجبوری بری بلا ہے -
117. The female animal wagged her long tail and scared the fly off her back.	مادہ نے اپنی لمبی دم ہلا کر پیٹھ سے مکھی اڑائی -

118.	I am nobody to oppose you.	میری کیا ھستی ھے کہ تمہارا مقابلہ کروں -
119.	I strained every nerve to bring him round but to no effect.	لاکھوں سر پٹکے پر ظالم نے ایک نہ سنی -
120.	You are always after hoarding money.	تمہیں تو ھمیشہ پیسہ بٹورنے کی ھی دھن لگی رھتی ھے -
121.	You are labouring under a grave misapprehension in this matter.	آپ کو اس معاملہ میں بہت غلط فہمی ھوئی ھے -
122.	Do not wear your shirt and trousers inside out.	اپنا قمیض اور پاجامہ آلٹا مت پہنو -
123.	Collect the cards, shuffle them and deal out thirteen to each.	تاش کے پتے اکھٹے کرکے خوب ملاؤ اور تیرہ تیرہ بانٹ دو -
124.	Things are not done in haste; it is prudent to exercise due deliberation and care.	جلد بازی سے کام سر انجام نہیں ھوتے - سوچ و فکر سے کام لینا واجب ھے -
125.	Sir, we shall stand by you till death and look upon your enemies as our own.	جناب ھم تا حین حیات آپ کا ساتھ دینگے اور آپکے دشمنوں کو اپنا دشمن سمجھیں گے -
126.	All the books I have come across so far make mention of woes and misfortunes of mankind. Would that somebody had written	آج تک جتنی کتابیں میری نظر سے گذری ھیں سب میں انسان کے دکھڑوں اور مصیبتوں کا رونا رویا گیا ھے - کاش کوئی شخص انسانی خوشی کا ذکر کرتا اور بتلاتا کہ خوش لوگ

	about joys and told us what sort of life the happy people lead.	کس قسم کی زندگی بسر کرتے ہیں ۔
127.	Blood is thicker than water.	خون کا رشتہ دوسرے تعلقات سے زیادہ مضبوط ہے ۔
128.	Face is index of the mind.	چہرہ دل کا آئینہ ہے ۔
129.	Travel when you must.	سخت ضرورت پڑنے پر ہی سفر کرو ۔
130.	Many talk like Robinhood who never shot an arrow.	آپ کہاں کے تیس مار خاں ہیں؟

PROVERBS

1.	As you sow so shall you reap.	جیسا کرو گے ویسا بھرو گے ۔
2.	Let charity begin at home.	اول خویش بعد درویش ۔
3.	New lords, new laws.	ہر ایک آدمی اپنی ڈیڑھ اینٹ کی مسجد الگ بناتا ہے ۔
4.	Ill got, ill spent.	باپ کا مال اکارت جائے ۔
5.	First deserve then desire.	یہ منہ اور مسور کی دال ۔
6.	A rolling stone gathers no moss.	ڈانواں ڈول سب کا محتاج ۔
7.	A lie has no legs.	جھوٹ کے پر کہاں ؟
8.	Too much familiarity breeds contempt	بڑھاؤ نہ آپس میں الفت زیادہ مبادا کہ ہو جائے نفرت زیادہ ۔

9. Think before you speak.	پہلے بات کو تولو پھر منہ سے بولو ۔
10. To live from hand to mouth.	جو کمایا سو کھایا ۔
11. Well begun is half done.	اچھی بنیاد اچھا کام ۔
12. Many talk like Robinhood who never shot with a bow.	آپ کہاں کے تیس مار خان ہیں ؟
13. Every Tom, Dick or Harry.	ہر لنڈی بچی ۔
14. A little pot is soon hot.	من کا ہلکا جلدی حوصلہ چھوڑ دیتا ہے ۔
15. All's well that ends well.	انت بھلا سو بھلا ۔
16. An open door will tempt a saint.	مفت کی شراب قاضی کو بھی حلال ۔
17. Danger past, God's forgotten.	دکھ بھاگا ۔ رام بسیرا ۔
18. Between the devil and the deep sea.	آگے کنواں پیچھے کھائی ۔
19. Uneasy lies the head that wears the crown.	کوٹھی والا روئے چھپر والا سوئے ۔
20. His wit has gone a-wool-gathering.	اس کی عقل گھاس چرنے گئی ہے ۔
21. A fat purse never lacks friends.	ہوت کی جوت ۔
22. A clear conscience fears no accusers.	پاک رہو بے باک رہو ۔

23. A prophet is seldom honoured in his own country.	گھر کا جوگی جوگڑا باھر کا جوگی سدھ ۔
24. Borrowed garments never fit.	بھیک کے ٹکڑے بازار میں ڈکار ۔
25. Water that is past the mill can never return.	گیا وقت پھر ھاتھ آتا نہیں ۔
26. A contented mind is a continual feast.	قناعت بڑی دولت ھے ۔
27. A cow knows not the value of her tail till she has lost it.	موئے باپ کی بڑی بڑی آنکھیں ۔
28. A crooked stick will have a crooked shadow.	کتے کی پونچھ ٹیڑھی ھی ٹیڑھی ۔
29. A dog at home will be better than a brother afar.	بھائی دور ۔ پڑوسی نیڑے ۔
30. A gold key opens all locks.	روپے سے سب کام نکل جاتے ھیں ۔
31. A goodly apple is often rotten at the core.	ڈھول میں پول ۔
32. A bad workman quarrels with his tools.	ناچ نہ جانے آنگن ٹیڑھا ۔
33. A bird in hand is worth two in the bush.	نو نقد نہ تیرہ آدھار ۔
34. A blind man is no judge of colours.	گدھا کیا جانے زعفران کا بھاؤ ۔

35. A burnt child dreads the fire.	دودھ کا جلا چھاچھ کو بھی پھونک مار کر پیتا ھے ۔
36. The drowsy man falls and says someone else shoved him.	اونگھتے کو ٹھیلتے کا بہانہ ۔
37. A drowning man will catch at a straw.	ڈوبتے کو تنکے کا سہارا ۔
38. Beggars cannot be choosers.	بھیک اور پچھوڑ پچھوڑ ۔
39. A guilty conscience needs no accusers.	چور کی داڑھی میں تنکا ۔
40. A little learning is a dangerous thing.	نیم حکیم خطرۂ جان ۔
41. All are not saints that go to church.	بغل میں چھری منہ میں رام رام ۔
42. All that glitters is not gold.	ھاتھی کے دانت کھانے کے اور دکھانے کے اور ۔
43. Good mind, good find.	آپ بھلا تو جگ بھلا ۔
44. Better give the wool than the whole sheep.	سارا دھن جاتا دیکھئے تو آدھا دیجئے بانٹ ۔
45. Blood is thicker than water.	اپنا اپنا ھی ھے پرایا پرایا ۔
46. Barking dogs seldom bite.	جو گرجتا ھے سو برستا نہیں ۔
47. But one egg and that too addled.	ایک انڈہ اور وہ بھی گندہ ۔
48. A mill cannot work with the water that is passed.	گیا وقت پھر ھاتھ آتا نہیں ۔

49.	Cast not dust in the well that gives you water.	جس کا کھانا اسی کو غرانا ۔
50.	Christmas comes but once a year.	ہر روز عید نیست کہ حلوہ خورد کسے ۔
51.	Birds of a feather flock together.	کند ہمجنس با ہمجنس پرواز ۔
52.	It is useless to lock the stable when the mare has been stolen.	اب پچھتائے کیا ہوت جب چڑیاں چگ گئیں کھیت ۔
53.	Cut your coat accord-to your cloth.	جتنی چادر دیکھو اتنے پاؤں پھیلاؤ ۔
54.	Do not buy a pig in a poke.	گھر گھوڑا طاس میں مول ۔
55.	Dry bread at home is better than roast meat abroad.	گھر کی سوکھی باہر کی چپڑی سے ہزار درجہ بہتر ہے ۔
56.	Every brass has its black.	بے عیب نام اللہ کا ہے ۔
57.	Every cock crows best on his own dunghill.	اپنی گلی میں کتا بھی شیر ہوتا ہے ۔
58.	Every man thinks his own geese swan.	اپنی دہی کو کوئی کھٹا نہیں کہتا ۔
59.	Penny wise, pound foolish.	اشرفیاں لٹیں کوئلوں پر مہر ۔
60.	It is an ill bird that fouls its own nest.	ڈائن کو بھی داماد پیارا ہے ۔
61.	Now that you are in you must see it through.	اکھلی میں سر دیا تو دھماکوں کا کیا ڈر ۔

62.	Gone is the goose that the golden egg did lay.	وہ دن گئے جب خلیل خاں فاختہ اڑایا کرتے تھے ۔
63.	Great boast, small roast.	اونچی دوکان پھیکا پکوان ۔
64.	Out of the frying pan into the fire.	آسمان سے گرا کھجور میں اٹکا ۔
65.	He can never be God's martyr that is the devil's servant.	نو سو چوہے کھا کے بلی حج کو چلی ۔
66.	To rob Peter to pay Paul.	احمد کی پگڑی محمود کے سر
67.	I talk of horse and you of hay.	سوال گندم جواب چنا ۔
68.	As is the saint, so is the offering.	جیسی تیری تومڑی ویسا میرا گیت ۔
69.	To make a mountain of a molehill.	رائی کا پہاڑ بنانا ۔
70.	While at Rome, do as the Romans do.	جیسا دیس ویسا بھیس ۔
71.	My foot, my tutor.	بلی نے شیر پڑھایا بلی کو کھانے آیا ۔
72.	Need makes the old wife trot.	ڈنڈا پیر ہے بگڑیاں تگڑاں دا ۔
73.	Death's day is doomsday.	آپ ڈوبا تو جگ ڈوبا ۔
74.	Handsome is that handsome does.	اچھا وہ جو اچھا کرے ۔
75.	There are men and men and every stone is not a gem.	آدمی آدمی انتر کوئی ہیرا کوئی کنکر ۔

76. Out of sight, out of mind.	آنکھ اوجھل پہاڑ اوجھل -
77. Man proposes, God disposes.	انسان چنے خدا ڈھائے -
78. Blind of sight, name Mr. Bright.	آنکھوں کا اندھا نام نین سکھ -
79. One vacancy and a hundred candidates.	ایک انار سو بیمار -
80. To make hay while the sun shines.	بہتے پانی میں ہاتھ دھونا -
81. In leprosy to catch the itch.	ایک کریلا دوسرا نیم چڑھا -
82. One black sheep infects the whole flock.	ایک مچھلی سارے تالاب کو گندا کر دیتی ہے -
83. Hungry dogs eat dirty pudding.	بھوکا مرتا کیا نہ کرتا -
84. A mountain in labour producing a mouse.	کھودا پہاڑ نکلا چوہا -
85. To run with the hare and hunt with the hounds.	چور سے کہے چوری کر اور شاہ سے کہے تیرا گھر لٹتا ہے -
86. Solid worth is not sullied by slander.	خاک ڈالنے سے چاند نہیں چھپتا -
87. Distance lends enchantment to the view.	دور کے ڈھول سہانے -
88. Reduced to poverty but still affects pomp.	رسی جل گئی پر بل نہ گیا -
89. Misfortune overtook his first adventure.	سر منڈاتے ہی اولے پڑے -

90.	Let us see which way the wind blows.	دیکھئیے اونٹ کس کروٹ بیٹھتا ھے -
91.	Those who live in glass houses should not throw stones.	شیش محل میں رھیں اور پتھر پھینکیں -
92.	God tempers the wind to the shorn lamb.	شکر خورے کو شکر مل ھی جاتی ھے -
93.	The leopard shall lie down with the kid.	شیر اور بکری ایک گھاٹ پانی پیتے ھیں -
94.	Cleanliness is next to godliness.	صفائی پارسائی سے دوسرے درجے پر ھے -
95.	A nod to the wise and a rod to the foolish.	عقلمند کو اشارہ احمق کو پھٹکار -
96.	Prevention is better than cure.	علاج سے انسداد بہتر ھے -
97.	Ignorance of law is no excuse.	قانون کا نہ جاننا کوئی عذر نہیں -
98.	Embark first, disembark last.	ناؤ میں چڑھئے سب سے پہلے اترئیے سب سے پیچھے -
99.	A stitch in time saves nine.	وقت کا ایک تنکا بے وقت کے سو تنکوں سے بہتر ھے -
100.	Something is rotten in the kingdom of Denmark.	دال میں کچھ کالا ھے -
101.	Money for money and interest besides.	آم کے آم اور گھٹلیوں کے دام -
102.	No gain without pain.	سیوا بن میوا نہیں -
103.	First deserve then desire.	پہلے مستحق بنو پھر مانگو -

104. Let bygones be bygones.	گڑے مردے نہ اکھاڑو ۔
105. Two of a trade seldom agree.	ایک میان میں دو تلواریں نہیں سما سکتیں ۔
106. An ounce of example is better than a ton of precept .	ایک نظر سو نصیحت ۔
107. To ere is human, to forgive divine.	بھولنا کام انسان کا بخشنا کام رحمان کا ۔
108. East or west, home is the best.	جیسا سکھ چھجو کے چبارے تیسا بلخ نہ بخارے ۔
109. As many men, as many opinions.	جتنے منہ اتنی باتیں ۔
110. A lie has no legs to stand upon.	جھوٹ کے پاؤں کہاں ۔
111. Every spring is followed by autumn.	چار دن کی چاندنی پھر اندھیری رات ہے ۔
112. The master's eye makes the mare fat.	کھیتی خصم سیتی ۔
113. A drowning man will catch at a straw.	مرتا کیا نہ کرتا ۔
114. One slays, another pays.	نانی خصم کرے دوھتا چٹی بھرے ۔
115. One swallow does not make a summer.	ھلدی کی ایک گانٹھ سے پنساری نہیں بن جاتے ۔
116. It is never too late to mend.	صبح کا بھولا شام کو گھر آ جائے تو وہ بھولا نہیں کہلاتا ۔
117. I stout, you stout, who will carry the dirt out ?	میں بھی رانی تو بھی رانی کون بھریگا پانی ۔

118. An open mouth catches no flies.	منہ مانگے موت بھی نہیں آتی ۔
119. Rome was not built in a day.	ہتیلی پر سرسوں نہیں جمتی ۔
120. The nearer the church, the farther from God.	چراغ تلے اندھیرا ۔
121. A word and a stone let go cannot be recalled.	منہ سے نکلی بات پرائی ۔
122. Even Aesop had no remedy for superstition.	وہم کی دوا لقمان کے پاس بھی نہ تھی ۔
123. Let not thy left hand know what thy right hand does.	نیکی کر دریا میں ڈال ۔
124. A priest goes no farther than the church.	ملا کی دوڑ مسجد تک ۔
125. Either miss the horse or lose the saddle.	تخت یا تختہ ۔
126. Nothing succeeds like success.	خدا دیتا تو چھپر پھاڑ کر دیتا ہے ۔
127. Many kiss the child for the nurse's sake.	ضرورت کے وقت گدھے کو باپ کہہ لیتے ہیں ۔
128. Neither fish nor fowl.	آدھا تیتر آدھا بٹیر ۔
129. No man is a hero to his own valet.	گھر کی مرغی دال برابر ۔
130. One flower makes no garland.	اکیلی لکڑی کہاں تک جلے ۔
131. Suspense is worse than death.	آس پرائی وہ کرے جو زندہ ہی مر جائے ۔

132.	Tell the truth and shame the devil.	جھوٹ کا منہ کالا سچ کا بول بالا ۔
133.	The cobbler's wife is the worst shod.	ملاح کے حقے کا گندا پانی ۔
134.	The wish is father to the thought.	بلی کو چوھوں کے خواب ۔
135.	Where the king is there is the court.	جہاں دولہا وھاں برات ۔
136.	To call down a curse upon.	الٹی مالا پھیرنا ۔
137.	In a calm sea, every man is a pilot.	تھوڑے پانی میں سب تیراک ۔
138.	Argus at home but a snob abroad.	گھر میں سیانا باھر اندھا ۔
139.	Love records hours for months and days for years and every little absence is an age.	وراگ کی گھڑیاں لمبی ۔
140.	Every cloud has a silver lining.	ھر مصیبت میں کوئی نہ کوئی روشن پہلو ھوتا ہے ۔
141.	All is fish that comes to his net.	جو مل جائے سو ھضم ۔
142.	A mother's bowels yearn towards her own child.	اندھا بانٹے ریوڑیاں پھر پھر اپنوں کو ۔
143.	Poverty affecting pomp.	گھر میں نہیں لتا پان کھاوے البتہ ۔
144.	Give a dog a bad name and hang him.	بد اچھا بدنام برا ۔

145.	Usage beats grammar.	غلط العام صحیح -
146.	The older the goose, the harder to pluck.	بوڑھوں سے پیسہ نکالنا محال ہے -
147.	No crow, no crown.	دکھ بن راج نہیں -
148.	He that is giddy thinks the world runs round.	ساون کے اندھے کو سب ہرا ہی ہرا نظر آتا ہے -
149.	Give him an inch and he will have an ell.	آگ لینے آئی گھر والی بن بیٹھی -
150.	One doth the blame, another bears the shame.	کرے کوئی بھرے کوئی -
151.	Little strokes fell mightly oaks.	چھوٹی چھوٹی چوٹیں بڑے درختوں کو ہلا دیتی ہیں -
152.	Waste not, want not.	فضول خرچی کا انجام فقیری ہے -
153.	Pierced it is pearl, unpierced it is stone.	بدھ گیا سو موتی رہ گیا سو پتھر -
154.	A soft answer turneth away wrath.	ٹھنڈا لوہا گرم لوہے کو کاٹتا ہے -
155.	To lock the stable door after the mare has been stolen.	سانپ نکل گیا لکیر پیٹا کرو -
156.	The butcher looked for his knife when he had it in his mouth.	لڑکا بغل میں ڈھنڈورا شہر میں -
157.	Bare words buy no barley.	گڑ کہے میٹھا نہیں ہوتا -
158.	Sweet words will cheat a man.	چکنی چپڑی باتیں آدمی کو ٹھگ لیتی ہیں -

SOLVED EXERCISES

Exercise 1

تبت کے باشندے نسل انسان کے اس بڑے خاندان
کے لوگ ھیں جنہیں ھم منگول نسل کے نام سے یاد
کرنے کے عادی ھو گئے ھیں - ان کی آنکھیں چھوٹی
اور سیاہ اور سکڑی ھوئی اور اندر کو گھسی ھوئی
ھوتی ھیں - داڑھی مختصر سی - رخساروں کی ھڈیاں اونچی -
ناک بیٹھی ھوئی - چوڑا سا منہ اور ھونٹ پتلے ھوتے
ھیں - عام طور پر ان کا رنگ گندمی - سانولا یا بھورا
ھوتا ھے - مگر اعلیٰ طبقہ کے لوگوں میں بعض ایسے
بھی پائے جاتے ھیں جن کا رنگ اتنا سفید ھوتا ھے جتنا
یورپین لوگوں کا - تبتی میانہ قد کے آدمی ھیں - ان کے
جسموں کی دو خصوصیتیں قابل ذکر ھیں - ان میں نہ
صرف چینیوں کی سی چستی ، چالاکی ، نرمی ، ملائمی اور لچک
ھوتی ھے - بلکہ تاتاریوں کی طرح ھمت اور قوت بھی
ھوتی ھے -

(P. U. 1932)

Translation

The Tibetans come of that stock of mankind which we are in the habit of styling the Mongol race. They have small, dark, narrow and deep-sunk eyes. Their beards are sparse, cheekbones high, noses snub, faces broad and lips slender. Generally their complexion is dark brown or brown, but some persons in the higher grades of society are as white as Europeans. They are middle statured. Two of their typical qualities deserve special mention. They possess not only the smartness, cunning, softness and elasticity of the Chinese but also the courage and prowess of the Tartars.

EXERCISE 2

برسات کے موسم میں بھی انسان کی حالت کچھ عجیب
سی ہوتی ہے - جب پچھلے دنوں کی گرمی یاد آتی ہے تو
ہم خدا کا شکر کرتے ہیں کہ چلو آئے دن سایہ میں
۱۱۲ ، آج سایہ میں ۱۱۴ کی خبروں سے تو نجات ملی - اور
جب بارش کے بعد زمین اور آسمان مل کر ایک طرح
کا سماں باندھ دیتے ہیں کہ نہ چلتے چین نہ بیٹھتے آرام
تو ہم خود ہی پکار اٹھتے ہیں کہ اے خدا اس سے تو
وہ سورج کی تیزی اور گرم لو ہی اچھے تھے - سچ بات
تو یہ ہے کہ انسان کو اپنی موجودہ حالت سے کبھی
تسلی نہیں ہوتی -

(P. U. 1934)

Translation

During the rainy season, the state of man is rather queer. When we recalled the scorching heat of the past summer we thank God that we have got rid of the news of the temperature in the shade being 112° one day and 114° the next. When after the rain the earth and sky conspire to make such an atmosphere that it is neither comfortable indoors nor out doors, we cry out, "O Lord! the heat of the sun and hot blasts were preferable to this kind of weather." In fact man is always discontented with his present lot.

EXERCISE 3

حضرات ! آج کے مباحثے میں میری شرکت کی غرض
یہ نہیں کہ میں فریق مخالف کو شکست دوں - میری
خواہش یہ ہے کہ ہم سب سچائی اور حقیقت تک پہنچیں -
آج ہر طرف آزادی ، مساوات اور انصاف کی مانگ ہے - اور

سچ تو یہ ہے کہ دنیا میں یہی چیزیں کمیاب ہیں ۔ آپ
انہیں اسلام کی تاریخ میں تلاش کریں ۔ اگر ہم تاریخ کے
ورق پلٹیں تو ہم دیکھیں گے کہ اسلامی طریق زندگی
میں بے انصافی کا سوال ہی پیدا نہیں ہوتا ۔ اورنگ زیب
باوجود اسکے کہ وہ ہندوستان کا حکمران تھا ۔ اپنی روزی
ٹوپیاں سی کر اور قرآن نقل کرکے حاصل کرتا تھا ۔
آزادئی گفتار کی اس سے بہتر مثال کیا ہوگی کہ ایک معمولی
آدمی مجلس میں اٹھ کر خلیفہ سے کہ سکتا تھا کہ
”اے عمر ! خدا سے ڈر“ ۔ ناصر الدین خلجی کی ملکہ
بادشاہ کا کھانا خود پکاتی تھی ۔ اسلام رنگ اور نسل
کے فرق کو گوارہ نہیں کرتا ۔ بلال رض نے جو سیاہ فام
حبشی تھے خلیفہ کی لڑکی سے شادی کی ۔

مجھے یقین ہے کہ آپ مجھ سے اتفاق کرینگے کہ
اگر آج لوگ ان اصولوں پر کاربند ہو جائیں تو نوع انسان
ظلم و ستم اور ذلت سے رھائی پا جائے ۔ میرا اپنا خیال
یہ ہے کہ اگر اس دنیا کے باشندوں کو امن و امان اور
خوشحالی ہوگی تو اسلام کے ذریعہ سے ہوگی ۔ (A. U. 1952)

Translation

Gentlemen! I am not participating in the day's discussion with the object of defeating my opponents. It is my earnest desire that we should arrive at truth and reality. To-day, from all the four corners there comes the demand for liberty, equality and justice and the fact is that these things are rare in the world. Let us seek them in the history of Islam. If we turn over the pages of history we shall find that there is no question

of injustice in the Islamic mode of life. Aurangzeb, though the Emperor of India, earned his living by making caps and copying the Holy Quran. What can be a better example of the liberty of speech than the fact that an ordinary person standing up in a meeting could address the Caliph thus: "O Omer, fear God!" The Queen of Nasir-ud-Din Khilji used to cook her meals herself. Islam does not tolerate the distinction due to race and colour. So much so that Bilal, who was a dark-complexioned negro, married the daughter of the Caliph.

I am sure you will agree with me that if people start following these principles human beings will get rid of cruelty, tyranny and humiliation. My personal view is that if human beings get peace and prosperity it shall be brought about by Islam.

Exercise 4

تاج ایک قدیم چیز ہے اور اس کا پہننا امتیاز کی نشانی خیال کیا جاتا ہے - قدیم زمانہ میں جب کہ انسان وحشیانہ زندگی بسر کرتا تھا اور لباس کا استعمال بھی بہت زیادہ نہ جانتا تھا - اس وقت بھی قوم کا سردار کسی درخت کی لچکدار شاخ معہ پتوں اور پھولوں کے حلقہ بنا کر اپنے سر پر رکھا کرتا تھا - یونانیوں میں دستور تھا کہ جو شخص کوئی بڑا معرکہ سر کرکے آتا تو کھجور کی شاخ اپنے سر پر لگا لیتا تھا - بعض مورخین کا خیال ہے کہ سب سے پہلے جس نے تاج پہنا وہ بابل کا بادشاہ نمرود تھا - ایرانیوں کی تاریخ میں لکھا ہے کہ ہوشنگ بادشاہ نے سب سے پہلے جڑاؤ تاج سر پر رکھا - اور اسکے بعد جس قدر بادشاہ ہوئے انہوں نے یہ طریقہ رکھا کہ اپنے تاج میں کوڑیاں لگاتے تھے - اور ہر سال کوڑیاں بڑھاتے

رھتے جس سے معلوم ھوتا تھا کہ تخت نشینی کو اتنے سال ھوئے -

(P. U. 1945)

Translation

The crown is an old thing and the wearing of it is considered a mark of distinction. In olden times when human beings led the life of savages and did not much know the use of dress even the chief of the tribe used to place on his head the flexible branch of a tree along with its leaves and flowers, in the form of a circle. It was a custom among the Greeks that when any person won a great victory he used to affix a branch of the date palm to his head. Some historians are of the opinion that the first person who put a crown on his head was Namrud, the king of Babylon. It is recorded in the history of Iran that King Hoshung was the first to put a jewelled crown on his head. All the kings who succeeded him continued the practice of getting their crowns studded with shells and increased the number of the shells every year. This indicated the period since accession to the throne.

EXERCISE 5

لنکن ایک غریب گھرانے میں پیدا ھوا تھا - مگر وہ اپنی محنت اور لیاقت سے امریکہ کا صدر بن گیا - چھوٹی عمر میں ھی اسے پڑھنے کا بہت شوق تھا - اور اپنے ماں باپ کے مر جانے کے بعد بھی وہ رات کو دیر تک پڑھا کرتا تھا - وہ شروع سے ھی قابل اعتبار تھا - جب وہ بطور وکیل پریکٹس کیا کرتا تھا تو وہ ایسے مقدمے اپنے ھاتھ میں نہ لیتا تھا جو سراسر ناانصافی پر مبنی ھوں - اپنی زندگی کے آخری سالوں تک وہ سچائی پر قائم رھا - وہ بڑا ھمدرد اور نرم دل تھا - اور غلامی کو

برداشت نہیں کر سکتا تھا - اس نے غلامی کو جڑ سے اکھاڑنے کا ارادہ کیا اور اس میں کافی کامیابی ہوئی -

وہ بہت اچھا مقرر تھا - جب لڑکا ہی تھا تو وہ درختوں، جنگلوں اور لہروں کو مخاطب کرکے کئی کئی گھنٹے بولا کرتا تھا - اس کی دلیل کا کوئی جواب نہیں دے سکتا تھا - وہ اپنے سننے والوں پر جادو سا کر دیتا - بطور صدر کے اس نے یونین کو بچانے کی ہو ممکن سعی کی - وہ بڑا صابر تھا اور اپنے دشمن کے ساتھ بھی بہادری اور ہمدردی سے پیش آتا تھا - امریکہ میں جو سول وار ہوئی اسے لنکن نے اپنی قابلیت ہمت اور استقلال سے جیتا - مصیبت کے وقت بھی اس نے دل نہ چھوڑا - اس نے نہ صرف یونین کو بچایا بلکہ غلامی کو بھی دور کیا -

Translation

Lincoln was born in a poor family, but by dint of ability and hard work he became the President of America. Even in his early age he was very fond of reading. He studied till late in the night when his parents were asleep. From the beginning he was very trustworthy. When he was practising as a lawyer he refused to take cases which were based on falsehood. To the end of his life he stood by truth. He was sympathetic and kind-hearted. He could not tolerate slavery. He determined to abolish it and his efforts met with no mean success. He was an eloquent speaker. When he was yet a boy he spoke for hours addressing jungles, trees and waves. None could refute his arguments. He seemed to cast a spell upon his listeners. As President he put in his best efforts to save the Union. His success in the American Civil War was due to his ability, courage and perseverance. He did

not lose heart even in difficulties. He not only saved the Union but also abolished slavery.

EXERCISE 6

مارکھیم بڑا عیاش اور جوئے باز تھا ۔ وہ اکثر اپنے چچا کی چیزوں کو چراتا تھا اور انھیں بازار میں بیچ کر اپنی کمینی خواھشات کو پورا کرتا تھا ۔ ایک دن اس نے ایک بوڑھے دوکاندار کو قتل کرنے کی ٹھانی تاکہ اس کی دولت کو پا کر زندگی کے مزے لوٹے ۔ ایسا سوچ کر وہ اس بوڑھے کی دوکان پر گیا اور اس سے کہا کہ اسے کوئی چیز دکھلائے جو کہ بطور تحفہ دی جا سکے ۔ جونہی وہ دوکاندار کسی چیز کو اٹھانے کے لئے جھکا مارکھیم اس پر پیچھے سے لپکا اور اسکے جسم میں خنجر گھونپ کر ھلاک کر دیا ۔

اس کے بعد مارکھیم پر خوف طاری ھو گیا ۔ اسے ایسا معلوم ھونے لگا کہ دنیا قاتل کو جانتی ھے اور جلد پولیس اسے گرفتار کرکے پھانسی کے تختہ پر لٹکا دے گی ۔ اپنی موت کے منظر کو اپنی آنکھوں کے سامنے ناچتا ھوا دیکھکر وہ پاؤں تک کانپ اٹھا ۔ آخر کچھ بڑی مشکل سے اس نے اپنے جذبات پر قابو پایا اور بوڑھے کی جیب سے چابیاں نکال کر روپیہ کے لئے گھر کی تلاشی لینی شروع کر دی ۔

Translation

Markheim was a spendthrift and a gambler. Often did he steal things of his uncle, sell them in the market

and satisfy his mean desires. One day he thought of killing an old shopkeeper so that he might get his wealth and enjoy life to the fill. Accordingly, he went to his shop and asked him to show an article which could be given as a present. No sooner did the shopkeeper bend over an article than Markheim pounced upon him from behind and stabbed him to death.

After this murder Markheim was in a world of horror. He began to feel that the whole world knew the murderer and that the police would soon arrest him and send him to the gallows. The vision of death which was swimming before his eyes, shook him from head to foot. At last with great difficulty he controlled his passion, took the keys out of the old man's pocket and began to search the house for money.

EXERCISE 7

محبت ھمیں سب کچھ سکھا دے گی لیکن ھمیں یہ سیکھنا چاھئے کہ محبت کس طرح حاصل کی جا سکتی ھے ۔ یہ بڑی مشکل سے ملتی ھے ۔ یہ ایک ایسی ملکیت ھے جو بڑے مہنگے داموں' بہت محنت سے اور عرصۂ دراز میں حاصل ھوتی ھے ۔ انسان کو لازم ھے کہ وہ کبھی کبھار دو لمحوں کے لئے محبت نہ کرے ۔ بلکہ ھمیشہ دنیا میں ایسا کوئی انسان نہیں جس نے کبھی بھی محبت نہ کی ھو ۔ گنہگار بھی محبت کر سکتا ھے ۔ گنہگار کے گناھوں سے تم دل برداشتہ نہ ھو جاؤ ۔ ایک انسان کو اس کے گناھوں کے باوجد بھی محبت کرو ۔ کیونکہ یہی عشق حقیقی ھے ۔ اور سطح زمین پر افضل ترین عشق ھے ۔ خدا کی ساری کائنات سے محبت کرو ۔ مجموعی حیثیت سے اور ریت کے ذرے ذرے سے ۔ ھر ایک پتی سے اور نور کی ھر ایک

شعاع سے محبت کرو ۔ جانوروں ، پودوں ، گویا کہ ہر ایک شے سے محبت کرو ۔ اور اگر تم ہر ایک سے محبت کروگے تو کائنات کے ہر ذرے میں تم پر حقانیت کے اسرار منکشف ہو جائنگے اور اگر ایک دفعہ تم پر یہ عیاں ہو گیا تو دن بدن تم اسکو زیادہ سمجھنے لگ جاؤگے ۔ حتیٰ کہ تمام دنیا کو تم ایسی محبت کی نگاہوں سے دیکھنے لگ جاؤگے جو ہمہ گیر اور عالمگیر ہو ۔

Translation

Love will teach us all things, but we must learn how to win love ; it is got with difficulty. It is a possession dearly bought with much labour and after a long time, for one must love not sometimes only, not for a passing moment but always. There is no man who does not sometimes love : even the wicked man can do that. And let no man's sin dishearten thee : love a man even in his sin, for that love is a likeness of the divine love, and is the summit of love on earth. Love all God's creation, both the whale and every grain of sand. Love every leaf, every ray of light. Love the animals, love plants, love each separate thing. If thou love each thing, thou wilt perceive the mystery of God in all : and when once thou perceive this, thou wilt thenceforward grow every day to a fuller understanding of it: until thou come at last to love that will then be all-embracing and universal.

EXERCISE 8

وقت ریل سے بھی زیادہ بھاگنے والا ہے ۔ ہوا سے بھی بڑھ کر آڑنے والا اور اب دبے پاؤں نکل جاتا ہے کہ کسی کو جان نہیں پڑتا ۔ سویرا ہوا ۔ سو کر آٹھے ۔ روزمرہ کے کام سے نپٹے ۔ کچھ

کھایا پیا - پھر دن چڑھ گیا - پھر گھڑی دو گھڑی
ادھر آدھر آٹھے بیٹھے - کچھ سبق یاد کیا کہ دس
بجنے کو آئے - مکتب جانے کو دیر ھو چلی -
جھٹ پٹ کچھ کھایا پیا، مکتب گئے - سبق لیا - چلو
دن ڈھلا - شام ھوئی - گھر آئے تو پھر کھانے کی
سوجھی - جب پیٹ بھرا تو سستی آئی - لیٹے تو آنکھیں
جھپکیں - سویرا ھو گیا - ایک شاعر نے کہا ھے ؟

صبح ھوتی ھے شام ھوتی ھے
عمر یونہی تمام ھوتی ھے

Translation

Time runs faster than the railway train, and flies more quickly than the strong breeze (wind) and slinks away so stealthily that no one comes to know of it. The day dawned, we got up from sleep, finished our usual routine work, had something to eat and then the sun had come up. Then for a while sat hither or thither, learnt our lessons and it was about to be ten. It was getting late for school; took our meals hurriedly and went to school; learnt the lesson there and the sun declined; evening came and we returned to our homes. Again we thought of eating something. When we had our fill we felt lethargic; lay down and closed our eyes and it was morning once again. A poet has remarked, "Morning comes and is succeeded by the evening and thus ends our life."

EXERCISE 9

کتابیں بھی عجب نعمت ھیں - جب رنج و الم کے
بادل ھماری زندگی کو تاریک کر دیتے ھیں تو یہ
ایک سچے دوست کی طرح شیریں الفاظ سے ھماری

ڈھارس بندھ جاتی ہے۔ جب احباب رشتہ دار ہماری بد بختی کی وجہ سے منہ موڑ لیتے ہیں۔ تو یہ ہمارا ساتھ نہیں چھوڑتیں۔ ہمارا حوصلہ بڑھاتی ہیں۔ ہمت و استقلال سے مشکلات پر غالب آنے کا سبق دیتی ہیں۔ یہ انسان کی ہزاروں سال کی دانائی اور تجربے کا نچوڑ ہیں اور اس کا سب سے بیش قیمت ورثہ۔ یہ درست ہے کہ تمام کتابیں اچھی نہیں ہوتیں۔ سانپ سے زیادہ زہریلی اور بچھو سے زیادہ خطرناک ہیں۔ ان سے بچنا واجب ہے۔ کتابوں کے انتخاب میں عقل و احتیاط سے کام لینا چاہئے۔

Translation

Books are a wonderful blessing. When the clouds of sorrows and miseries darken our lives these like a true friend console us with their honeyed words. When our friends and relatives turn their back upon us because of our adversity these do not desert us. They encourage us and teach us a lesson to overcome the difficulties with courage and perseverance. They are the embodiment of wisdom and experience gained by human beings in thousands of years and are our most valuable inheritance. It is true that all the books are not good. Some are more poisonous than the snake and others more deadly than the scorpion. We must avoid such books. We should exercise caution and reason in the selection of books

EXERCISE 10

پچھلے چند سالوں سے یہ معلوم ہوتا ہے کہ ہندوستانی یونیورسٹیوں میں نہ صرف پڑھنے پڑھانے

بلکہ تحقیق کرانے میں بھی کافی داچسپی پیدا ہو گئی
ہے - لیکن مستقبل قریب میں ہی ہندوستان کے کندھوں
پر ذمہ داریوں کا بوجھہ بڑھ جائیگا - کیونکہ یہ
سائنس کا زمانہ ہے - سائنس کی ترق لازمی ہے - سائنس
کی تحقق اور صنعت و حرفت کی ترق لازم و ملزوم
ھیں - اس لئے ہندوستانیوں کو چاھئے کہ اس طرف
توجہ کریں اور ریسرچ کی مفید تجاویز کو عمل میں
لاویں - کیونکہ اس کے بغیر مالی اور اقتصادی ترق
غیر ممکن ہے - سائنس کی وجہ سے ہی معدنی ذرائع
سے فائدہ اٹھایا جا سکتا ہے - مگر یہ یاد رہے کہ
ریسرچ کا کام صرف دو چار آدمیوں کے سپرد نہیں کیا
جا سکتا - بلکہ یہ کام ایک محکمے کے سپرد ہونا چاھئے
جو ملک کی راھبری کر سکے - لیکن باوجود اس کے
اس بات کا خیال رکھنا ضروری ہے کہ ریسرچ کیسی
ہونی چاھئے -

Translation

From the last few years it is becoming evident that Indian Universities have begun taking interest in research work besides the work of educational nature. But in the near future Indians will be called upon to shoulder heavier responsibilities. As it is the age of science so it is essential to make progress in this sphere. Scientific research and industrial development are inter-dependent. So Indians should look to this and act upon the useful schemes of research work as the financial and economic development is impossible without it. It is only through science that we can make use of the mineral resources. But it must be kept in mind that the research work cannot

be entrusted to two or three persons but it should be entrusted to a department which may be able to give a lead to the country. But, in spite of it, we must keep in view as to what sort of researches should be made.

EXERCISE 11

دوستو ! میں اس وقت آپ کے سامنے کوئی تقریر نہیں کر رہا ہوں - نہ یہ تقریر کرنے کا موقعہ ہے نہ سننے کا - روشنی کے ساتھ تاریکی ہے - جیت کے ساتھ ہار اور خوشی کے ساتھ غم - تاریکی اور روشنی کا میل سہانی صبح ہے - جیت اور ہار کا میل صلح - یہ خوشی اور غم کا میل ایک نئے دور کا آغاز ہے - اور خدا سے ہماری دعا ہے کہ یہ دور ہمیشہ قائم رہے - ہم میں ایسے بھی حق پر جان دینے والی ہستیاں پیدا ہوتی رہیں - کیونکہ ایسی ہستیوں سے دنیا کا نظام قائم ہے - آپ سے ہماری گذارش ہے کہ اس فتح کے بعد ہارنے والوں کے ساتھ وہی سلوک کیجئے جو بہادر دشمن کے ساتھ کیا جانا چاہئے - ہماری اس پاک سر زمین میں ہارے ہوئے دشمنوں کو دوست سمجھا جاتا تھا - لڑائی ختم ہوتے ہی ہم غصہ اور رنجش کو دل سے نکال ڈالتے تھے - اور دل کھول کر دشمن کے گلے مل جاتے تھے - آیئے ہم اور آپ گلے مل کر اس دیوی کی روح کو خوش کریں جو ہماری سچی رہنما - تاریکی میں صبح کا پیغام لانے والی سفیدی تھی - خدا ہمیں توفیق دے کہ اس سچے شہید سے

ہم حق پرستی اور خدمت کا سبق حاصل کریں -

Translation

Friends ! I am not going to deliver a speech at this time. It is no time for delivering a speech or even listening to it. Light and darkness go hand in hand. Similarly victory and defeat, pleasure and pain, go together. The meeting of light and darkness is the ushering in of a charming dawn. The union of defeat and success brings peace. This mingling of pleasures and sorrows is the beginning of a new epoch and we pray to God that may this epoch continue and may there ever be found such personalities who sacrifice their lives for truth. It is because of such persons that the system of the universe subsists. It is our request that after having won victory mete out such treatment to the defeated party as is given to a brave enemy. In our holy land the defeated opponent was too treated as a friend. At the ceasing of hostilities we used to dispel anger and grief and used to embrace our foes with open arms. Let us embrace each other and please the soul of the goddess who is our true guide and who was a messenger of dawn in the utter darkness of night. God make us capable of learning a lesson of truth and service from such a real martyr.

EXERCISE 12

جینے کا مقصد سوائے اس کے کوئی نہیں کہ ہم
جو در اصل ہیں واقعی طور پر وہی کچھ ہو جائیں۔
جس طرح بچہ در اصل مرد پختہ ہوتا ہے اور وہ اس لئے
کھاتا پیتا - کھیلتا اور پڑھا کرتا ہے - کہ وہ واقعی
طور پر مرد پختہ ہو جائے۔ ہم انسان ہیں اور اسی لئے
جیتے ہیں کہ اپنے کمال انسانیت کو حاصل کریں -
ہمارے وجود کے پھول کی تمام پنکھڑیاں کھل جائیں -

دوسرے لفظوں میں ہماری نشو و نما یک طرفہ ہونے کی بجائے چو طرفہ ہو۔ ہمارا جسم بیرونی اور اندرونی حواس اور جذبات و ارادہ پہلو بہ پہلو اپنی اپنی تکمیل کو حاصل کریں اور جسم، ذہن، دل و دماغ، خواہش و معیار، خیال و عمل میں پوری موافقت ہو۔

Translation

The object of existence is no other than that we should really become what we are just as the child in reality is a mature man and he eats, drinks, plays and studies so that he may become a mature man in the real sense. We are human beings and live to achieve the perfection of humanity; our life may blossom forth. In other words our development may be in different directions instead of one only. Our body should attain side by side the perfection of inner and outer senses of emotions and resolutions and there should be complete concord in the body, mind and heart, desires and ambitions, and thoughts and actions.

UNSOLVED EXERCISES

Exercise 1

Present Tense

۱ - کالج دو بجے بند ہوتا ہے۔ ۲ - میں دن میں چار دفعہ کھانا کھاتا ہوں۔ ۳ - محمود تم سے نفرت نہیں کرتا۔ ۳ - کیا پرندے ہوا میں اڑتے ہیں؟ ۴ - درختوں پر رنگ برنگ[1] کے پھول کھلے ہیں۔ ڈالیاں جھوم[2] رہی ہیں۔ ۵ - مالی پودوں کو پانی دے رہا ہے۔ ۶ - میں نے کتاب ختم کر لی ہے۔ ۷ - کیا تمہارے دوست نے ابھی تک تمہارا روپیہ واپس نہیں کیا ہے؟ ۸ - گھنٹی بج چکی ہے اور

کارک نے ٹکٹوں کی[3] کھڑکی کھول دی ہے۔ ۹ - مجھے آپ کا خط مل گیا ہے - ۱۰ - اُس نے ۱۰۰ گز کی دوڑ میں پہلا انعام حاصل کیا ہے - ۱۱ - تم کتاب کے کتنے صفحے ختم کر چکے ہو - ۱۲ - میں دو گھنٹوں سے تمہارا انتظار کر رہا ہوں - ۱۳ - مزدور کئی مہینوں سے عمارت بنا رہے ہیں - ۱۴ - میرا بھائی دو سال سے تپ دق میں مبتلا ہے - ۱۵ - ہم پچھلی اتوار سے چھٹیاں منا رہے ہیں - ۱۶ - کیا ہمارا کالج کئی سالوں سے اچھا نتیجہ نہیں دکھا رہا؟ ۱۷ - اُسے جمعرات سے بخار آ رہا ہے - اب کچھ افاقہ[4] ہے - ۱۸ - کیا فصل کاٹی جا چکی ہے؟ ۱۹ - جو لڑکے باقاعدہ کام نہیں کرتے سزا پاتے ہیں - ۲۰ - ٹھیک ۹ بجے تمام امیدوار کمرہ امتحان میں داخل ہو جاتے ہیں -

Vocabulary

1. Multi-coloured. 2. Waving. 3. Booking-window. 4. Feeling better, recovering.

EXERCISE 2

Past Tense

۱ - وہ کل شام تک گھر نہ پہنچا - ۲ - کیا تم نے امتحان میں نقل کی؟ ۳ - میں نے اُس سے معافی مانگی اور اُس نے میرا جرم معاف[1] کر دیا - ۴ - کیا اُس نے دوپہر کا کھانا نہ کھایا؟ ۵ - جب وہ جاگا تو آسمان ابرآلودہ[2] تھا - ۶ - میں اپنا سبق یاد کر رہا تھا - ۷ - جب میں وہاں پہنچا تو لوگ اپنے اپنے گھروں کو جا رہے تھے - ۸ - جب پروفیسر صاحب کلاس میں آئے تو لڑکے شور مچا

رہے تھے - ۹ - کیا تم اپنے بھائی کو یاد کرکے نہیں رو رہے تھے ؟ ۱۰ - میں کل چار بجے تک بہت سے سوال ختم کر چکا تھا - ۱۱ - میرے اسٹیشن پر پہنچنے سے پہلے گاڑی روانہ ہو چکی تھی - ۱۲ - پولیس کے پہنچنے سے پہلے چور بھاگ چکا تھا - ۱۳ - کیا آپ نے وعدہ کرنے سے پہلے اچھی طرح سوچ لیا تھا ؟ ۱۴ - کیا صدر کے آنے سے پہلے جلسہ کی کاروائی شروع ہو چکی تھی ؟ ۱۵ - میں آپ کا اسٹیشن پر انتظار کرتا رہا تھا - ۱۶ - وہ بچپن سے اپنے والدین سے الگ رهتا تھا - ۱۷ - میرا دوست کبھی بھی جلسہ میں حاضر[3] نہیں ھوتا تھا - ۱۸ - کیا وہ تمام عمر اسی طرح سے جھگڑتا رہا تھا ؟ ۱۹ - مجسٹریٹ نے گواہوں کے نام سمن[4] جاری کر دئے - ۲۰ - وہ کئی دنوں سے میچ کی تیاری کر رہے تھے - مگر آخر ہار گئے -

Vocabulary

1. Pardoned. 2. Cloudy. 3. Attending the meeting. 4. Summons.

EXERCISE 3

Future Tense

۱ - اگر تم محنت نہیں کرو گے تو فیل ہو جاؤ گے - ۲ - کیا تم دوپہر تک واپس آ جاؤ گے - ۳ - وہ جلسہ ملتوی[1] نہیں کرینگے - ۴ - امتحان کے لئے اس کی فیس داخلہ[2] بھیج دی جائے گی - ۵ - آپ کو یہ کمرہ تین دن کے اندر خالی[3] کرنا ھوگا - ۶ - لڑکے اسوقت میدان میں

کھیل رہے ہونگے - ۷ - وہ ابھی تک پڑا سو رہا ہوگا -
۸ - آپ جلدی جائیں وہاں آپ کے دوست انتظار کر رہے
ہونگے - ۹ - کیا پولیس چور کی تلاش[4] نہیں کر رہی
ہوگی ؟ ۱۰ - درزی نے تمہارے کپڑے سی لئے ہونگے -
۱۱ - دفتر جانے سے پہلے اُسے میرا پیغام مل چکا ہوگا -
۱۲ - آپ کی ٹیم مقررہ وقت سے پہلے گراؤنڈ میں پہنچ چکی
ہوگی - ۱۳ - محمود چھٹیوں کا کام ختم کر چکا ہوگا -
۱۴ - کمک[5] پہنچنے سے پہلے قلعہ فتح کیا جا چکا ہوگا -
۱۵ - کیا گارڈ نے سیٹی بجا دی ہوگی ؟ ۱۶ - میں آپ کے
ساتھ کھانا کھاؤنگا - ۱۷ - میں وعدہ کرتا ہوں کہ تم
سے محبت کرتا رہونگا - ۱۸ - اگر تم تیز چلوگے تو گاڑی
پکڑ سکوگے - ۱۹ - میں ایک ماہ کی رخصت لے کر مری
جاؤنگا - ۲۰ - لاہور پہنچ کر میں آپ کو صحیح حالات
سے مطلع[6] کرونگا -

Vocabulary

1. Postpone. 2. Admission fee. 3. Vacate. 4. Look for, search. 5. Reinforcement. 6. Inform.

EXERCISE 4

ہماری قومی آزادی[1] نے اب زیادہ پائیدار[2] صورت
اختیار کر لی ہے - اور دوسری قوموں سے ہمارے تعلقات
روز بروز استوار[3] ہو رہے ہیں - مصر کو مدت کے بعد
ایسی آزدی ، خود مختاری[4] اور خوشحالی[5] نصیب ہوئی
ہے - اس آزادی اور خود مختاری کا اثر ہماری موجودہ زندگی

میں بھی نمایاں[6] ہے ۔ مصر کی تاریخ میں ایسا کوئی دور[7] نہیں آیا جب آج کل کی طرح حکومت نے عوام کی تعلیم کا فرض اپنے ذمے لیا ہو ۔ اور لوگ قانوناً اس بات پر مجبور ہوں کہ اپنے بچوں اور بچیوں کو ایک خاص مقررہ معیاد تک تعلیم دلوائیں ۔ مصر میں اس سے قبل کوئی ایسا وقت نہیں آیا جب تعلیم کا ہر شعبہ[8] عوام کے لئے کھلا ہو ۔ اور حکومت کے خرچ سے غریب لوگ بھی امیروں کی طرح تعلیم حاصل کر سکیں ۔ مصر کے ہر گاؤں میں اب کم از کم ایک پرائمری سکول اور ہر قصبے میں کم از کم ایک ہائی سکول ضرور موجود ہے ۔ قاہرہ میں مشہور عالم[9] مذہبی یونیورسٹی ازہر کے علاوہ ایک جدید یونیورسٹی بھی قائم ہے جہاں تمام نئے علوم کی نئے یورپی طریقوں کے مطابق تعلیم دی جاتی ہے ۔ اسکے علاوہ ملک میں صنعتی[10] مدارس بھی کھل گئے ہیں ۔ اور جامعہ ازہر کی شاخیں بھی جا بجا قائم ہیں ۔ ایک اور نئی یونیورسٹی اسکندریہ میں قائم ہو رہی ہے ۔

Vocabulary

1. National independence. 2. Stable. 3. Strengthening. 4. Self-government. 5. Prosperity. 6. Conspicuous. 7. Epoch, period. 8. Branch of learning. 9. World-famous. 10. Industrial schools.

Exercise 5

ہندوؤں کی نگاہ میں ہردوار بڑا بھاری تیرتھ[1] ہے ۔ یہ وہ مقام ہے جہاں دریائے گنگا[2] اپنا پہاڑی سفر طے کر کے

نیچے اُترتا ہے - اور میدان میں داخل ہوتا ہے - یہاں سے لے کر اُس دریا کے دہانے[3] تک جتنے شہر اور قصبے اس عظیم الشان دریا کے کنارے واقع ہیں اُن میں پہلا ہردوار ہے -

یہ بہت پرانا شہر ہے - پہلے ساڑھے تین میل کے احاطے[4] میں آباد تھا ایک بڑے بھاری قلعہ اور کئی عظیم الشان مندروں کے کھنڈر[5] موجودہ آبادی کے قریب اب تک صاف نظر آتے ہیں -

عام شہر دریا کے کنارے پر پہاڑ کے دامن میں آباد ہے- دریا کے بائیں کنارے پر چنوری پہاڑ ہے جسکی چوٹی پر ایک مندر بنا ہوا ہے - دور سے دیکھنے میں بڑا خوبصورت نظر آتا ہے -

ہردوار میں مہینے میں دو میلے بھی ہمیشہ ہوتے رہتے ہیں - مگر بیساکھ کا میلہ ہر سال بڑی رونق[6] سے آتا ہے - لاکھ ، ڈیڑھ لاکھ آدمی جمع ہو جاتے ہیں- جہاں جہاں اب میدان نظر آتے ہیں وہاں خیمے[7] لگ جاتے ہیں - میلوں میں بازار بن جاتے ہیں - لاکھوں روپے کی خرید و فروخت[8] ہوتی ہے -

Vocabulary

1. Sacred place. 2. River Ganges. 3. Delta 4. Perimeter. 5. Ruin. 6. With great pomp. 7. Tents are pitched. 8. Business transactions.

EXERCISE 6

ایران کی آب و ہوا چونکہ خشک[1] ہے اس لئے وہاں آبپاشی[2] کے بغیر زراعت[3] نہیں ہو سکتی - وہاں آبپاشی کنوؤں سے کی جاتی ہے - جو زمین دوز نہروں سے ملائے جاتے ہیں جنہیں کاریز کہتے ہیں - یہاں زراعت کی بجائے مویشی[4] پالنے کا زیادہ رواج ہے - پہاڑوں کی خشک ڈھلانوں[5] پر بھیڑ بکریاں اور اونٹ گھوڑے پائے جاتے ہیں اور جن علاقوں میں آب پاشی ہو سکتی ہے وہاں گلاب - افیون[6] - تمباکو[7] - چاول - کپاس اور شہتوت[8] کے درخت پیدا ہوتے ہیں -

شمالی علاقوں میں جو[9] اور گیہوں بھی پائے جاتے ہیں - نیز پھل بھی کثرت سے پیدا ہوتے ہیں - چونکہ اون بھی مل سکتی ہے اس سے عمدہ قسم کے شال[10] اور غالیچے[11] بنائے جاتے ہیں - ملک میں بہت معدنیات[12] پائی جاتی ہیں - لیکن صرف مٹی کا تیل[13] ہی نکالا جاتا ہے -

Vocabulary

1. Dry. 2. Irrigation. 3. Cultivation. 4. Cattle-rearing. 5. Slopes. 6. Opium. 7. Tobacco. 8. Mulberry 9. Barley. 10. Shawl. 11. Carpets. 12. Minerals. 13. Kerosene oil is extracted.

EXERCISE 7

ہمارے دیسی بھائیوں نے حرفت و دستکاری میں کوئی نمایاں[1] ترقی نہیں کی - بزرگوں کی تقلید[2] پر مرے جاتے ہیں - اور لکیر کے فقیر[3] ہو رہے ہیں - گویا سمجھے ہوئے ہیں

که جہاں تک ہماری معلومات ہیں وہی اس کام کی آخری[4] حد ہے۔ حالانکہ یہ خیال غلط ہے۔ کیونکہ جو کام انسانی طاقت سے بنتا ہے وہ کبھی نقص سے پاک[5] نہیں ہوتا۔ بلکہ جو چیزیں اب سے چند سال پہلے ہمارے نہایت دلپسند[6] تھیں۔ ان میں سے بہترین چیزیں ایسی ہیں جن کو دیکھنے کو اب جی نہیں چاہتا۔ خاص کر جب ہم دیکھتے ہیں کہ ولایت کی بنی ہوئی چیزیں ہماری ساختہ اشیا سے صفائی۔ پختگی[7] اور خوبصورتی میں بدرجہا بہتر[8] ہیں۔

Vocabulary

1. Remarkable. 2. Follow is the footsteps of their forefathers. 3. Tread the beaten track. 4. Extreme limit. 5. Devoid of. 6. Favourites. 7. Durability. 8. Far excel.

EXERCISE 8

"آپ کون؟" "ناچیز[1] تنکا"۔ "اسم شریف؟" "دیا سلائی[2] کہتے ہیں"۔ "دولت خانہ؟" "جناب۔ نہ دولت نہ خانہ۔ اصلی گھر جنگل ویرانہ[3] تھا مگر چند روز سے احمد آباد میں بستی[4] بنائی ہے اور سچ پوچھئے تو یہ ننھا سا کاغذی[5] ہوٹل جس کو آپ بکس کہتے ہیں اور آپ کی انگلیوں میں دبا ہؤا ہے میرا موجودہ ٹھکانہ[6] ہے"۔

"یہ احمد آباد ناروے یا سویڈن کے پاس کوئی نیا مقام ہے؟ کیونکہ آپ کی بستیاں تو ان ہی علاقوں میں سنی جاتی ہیں"۔ "نہیں جناب! احمد آباد ہندوستان میں ہے۔ آپ دیکھتے نہیں میری رنگت کالی[7] ہے۔ یہ اس ملک

کی نشانی ہے ورنہ ناروے سویڈن کی دیا سلائی گوری چٹی[8] ہوتی ہے - مجھ غریب کو اس سے کیا نسبت؟" "آہا - تو آپ ہمارے ملک کی دیا سلائی ہیں - تب ہی تو آپ کا رنگ سانولا ہے مگر ہماری نگاہ میں سب دیا سلائیوں کی رانی ہو"۔ "ذرا مہربانی کر کے مجھ کو 'رانی' نہ فرمائیے 'بیگم' کہئے - میں نے مسلمانوں کے گھر جنم لیا ہے"۔ "بہت اچھا - میاں تنکے - ناراض[9] مت ہو - اللہ اکبر[10] تم کو بھی یہ دن لگے کہ رانی اور بیگم میں تمیز[11] کرتے ہو"۔
[P.U. 1949]

Vocabulary

1. This humble self is a straw. 2. Matchstick. 3. Wilderness. 4. Settled. 5. Papery. 6. Dwelling. 7. Complexion is dark. 8. Milk-white. 9. Enraged. 10. God is Great. 11. Differentiate.

EXERCISE 9

علی الصبح اٹھنے بھی نہ پائے تھے کہ میرے ایک پڑوسی جو یو - پی کے مہاجر ہیں - تازہ امروز ہاتھ میں لئے ہوئے آ دھمکے اور دروازے میں سے چیخ[1] کر کہا - "ارے بھائی یہ کیا ہوگیا ؟ اب ہمارے دو سو روپے ہندوستان کے ۱۴۴ روپوں کے برابر ہونگے ؟ مطلب یہی ہؤا نا کہ اکتوبر میں میں اپنی بیوی کو جو لکھنؤ میں ہیں ۱۴۴ روپے نہ بھیجوں بلکہ صرف سو روپے - لیکن وہاں ملینگے ۱۴۴ روپے ؟ چلو سگریٹ کا خرچ نکل آیا "۔

کلرک - ارے یار! یہ تو بتاؤ کہ انگریزی مال کے جو دام گرینگے[2] تو سگریٹ کی قیمت بھی کم ہو جائے گی نا ؟

دوکاندار - بھائی ! یہ کیا ڈی ویلیوایشن[3] بک رہے ہو؟ ہماری سمجھ میں کچھ نہیں آتا - بہر حال کچھ تو ہؤا ہی ہے - ہم تو آج ہی دام چڑھا دینگے -

ایک صاحب - میاں ہوش کی باتیں[4] کرو - کہیں مال دھرے کا دھرا[5] ہی نہ رہ جائے - اب قیمتیں گر جائینگی -

ریلوے مزدور - اگر بیرونی چیزوں کی قیمتیں گر جائینگی تو اسی حساب سے حکومت ہماری تنخواہ نہ گھٹائے[6] - جب گرانی[7] تھی تب تنخواہ میں اضافہ ہؤا - ارزانی ہوگی تو (گالی دیکر) تنخواہ نہ کم کر دیں -

پنشن خوار انگریز افسر (حال مقیم پاکستان) - ہم اب لنڈن جا کر رہنا مانگتا ہے - وہاں ہمارا پان سو روپیہ پنشن کا زیادہ پونڈ ملے گا -

[P.U. 1950]

ازمرعہ - بابو جی! یہ تو بھلا ہؤا کہ نرمہ[8] کے دام نہ گرینگے - نہیں تو پیداوار کا جو تھوڑا بہت حصہ ھاتھ آیا ہے وہ بھی زمیندار کسی نہ کسی شکل میں ہتیا[9] لیتا -

Vocabulary

1. Shouted. 2. Go down. 3. Devaluation. 4. Tálk sense. 5. Remain unsold. 6. Reduce. 7. Dearness. 8. Cotton. 9. Taken away.

EXERCISE 10

پنجاب کا کسان اپنے گھر میں غیروں اور اجنبیوں کے لئے بہت مہمان نواز[1] ہوتا ہے لیکن کبھی کبھی اپنے ہمسایوں سے لڑ بھی پڑتا ہے - یہ لڑائیاں بہت طول[2]

کھینچتی ھیں۔ عدالت تک نوبت پہنچتی ھے۔ اور سالہا سال مقدمے[3] چلتے رھتے ھیں۔ وہ اپنے عزیزوں اور رشتہ داروں سے بہت حسن سلوک کے ساتھ پیش آتا ھے اور مقدور بھر ان کی مدد کرتا ھے۔

پنجابی کسان کو تین چیزوں سے بہت محبت ھے۔ مذھب۔ خاندان اور زمین۔ وہ کسی ایسی بات کو پسند نہیں کرتا جس سے ان چیزوں پر آنچ[4] آتی ھو۔ ساھوکار اور مہاجن سے اس کی نفرت بڑھتی جاتی ھے۔ کیونکہ سود خواروں کی سختیوں نے اسے دنیا کی تمام نعمتوں سے محروم[6] رکھا ھے۔ لیکن آج سے دس بیس سال پہلے اس کی جو حالت تھی وہ اب نہیں رھی۔ یورپ کی جنگ عظیم نے اس کی آنکھیں کھول دی ھیں۔ اس جنگ میں تقریباً پانچ لاکھ پنجابیوں نے جنگی خدمات انجام دیں۔ ان میں سے اکثر ایسے تھے جنہیں ھندوستان سے باھر رھنے کا اتفاق ھؤا۔ جب وہ گھر واپس آئے تو ان کے خیالات اور تجربوں نے دیہاتی زندگی میں بہت بڑا انقلاب[7] پیدا کر دیا۔ یہ تو درست ھے کہ اس کی ظاھری حالت میں کوئی نمایاں تبدیلی[8] نہیں ھوئی۔ وھی کچے مکان جو جنگ سے پہلے تھے اور وھی طریق معاشرت[9]۔ لیکن کچھ عرصے سے آزادیٔ خیال[10] کی جو نئی ھوا چلی ھے اس کا اثر پنجابی کسان پر بھی پڑا ھے۔

[P.U. 1951]

Vocabulary

1. Hospitable. 2. Prolonged. 3. Law-suits. 4. To bring a slur on. 5. Money-lender. 6. Deprived.

7. Revolution. 8. Visible change. 9. Mode of living. 10. Freedom of thought.

EXERCISE 11

"تمہاری بہن کہہ رہی تھی کہ تم نے بھی اس نوکری کے لئے درخواست دی ہے"؟

"جی ہاں - تنخواہ[1] اچھی ہے - رہنے کو مکان مل جائیگا - کچھ سفر خرچ[2] بن جائیگا - سنا ہے سبزی بھی مفت مل جاتی ہے - کام کچھ بھی نہیں - آرام سے بسر ہوگی"

"مگر بھائی یہ تو کافی نہیں - آخر خدا نے تمہیں اس لئے تو پیدا نہیں کیا کہ تنخوا لو - سبزی مفت کھاؤ - کام کچھ نہ کرو اور مر جاؤ" -

"تو کیا اور تکلیفیں[3] جھیل کر مروں ؟"

"حمید تم زندگی کو نہیں سمجھتے - مسلمان کے لئے دکھ یا سکھ زیادہ اھمیت نہیں رکھتے - اصل چیز تو فرض کی ادائیگی ہے - اگر فرض[4] ٹھیک ادا ہو جائے اور تکلیف میں بھی بسر ہو تو زندگی کا دیا سب ہے لیکن اگر فرض ادا نہ ہو تو جینا بے کار ہے - خواہ کتنا ہی آرام میسر ہو" -

"آج کل کی دنیا میں ایسا کوئی نہیں سوچتا" -

"بھی دنیا میں اس قدر ظلم - تکلیف - ڈر اور بدصورتی ہے - انسان اتنا گھٹیا[6] نہیں کہ کھانا پینا اور آرام کرنا ہی جینے کا مقصد بنا لے" -

"پھر آپ کیا مشورہ دیتے ہیں" -

"دیکھو کہ تم سب سے اچھا کس کام کو کر سکتے ہو - بس تندھی[7] سے اسی کام کو شروع کر دو - اور اسے ایمانداری اور محنت سے ترقی دو- جتنے روپے کی تمہیں ضرورت ہے اسی میں کماؤ - اس طرح سے تم ملت کی زیادہ سے زیادہ خدمت کر سکوگے - محض آرام یا لذت کے لئے اپنے آپ کو دھوکا نہ دو ورنہ یہ چار دن کا جینا اکارت جائے گا"۔

(P.U. 1953)

Vocabulary

1. Handsome pay. 2. Travelling allowance. 3. Bearing hardships. 4. Discharge of duty. 5. Ugliness. 6. So mean. 7. Industriously.

EXERCISE 12

میرا ملازم خورشید چائے کے لئے رو رہا ہے - چائے بھی کیا چیز ہے - روتوں کو ھنساتی ہے - غم میں بوجھ ہلکا[1] کرتی ہے - میں نہایت شوق سے چائے کی ایک چسکی[2] لیتا ھوں - افسوس یہاں مجھے مایوسی ھوتی ہے - دودھ غالباً بے حد پتلا[3] ہے - جس کے سبب چائے میں مزا ھی نہیں آ رھا -

"کیوں بھئی خورشید یہ دودھ تو پتلا ہے - معلوم ھوتا ہے دودھ میں پانی......نہیں نہیں پانی میں دودھ ملایا گیا ہے"-

"جی صاحب ! دودھ والا کہہ رھا تھا کہ آٹھ آنے سیر تو ایسا ھی دودھ ملیگا - اگر اچھا دودھ چاھئے تو پیسے بھی زیادہ دو"-

"ارے بھائی - مگر حکومت نے تو خالص دودھ کی قیمت مقرر کر دی ھے پھر یہ جھگڑا کیوں ؟"

"صاحب دودھ والا کہتا ھے کہ حکومت کو کیا معلوم کہ ھمیں کس بھاؤ پڑتا ھے دودھ - ھم تو ایسے ھی بیچیں گے" -

سن لیا آپ نے؟ دیکھ لیا ڈھٹائی[4] کا عالم ! حکومت کی آن کی نظروں میں کوئی وقعت[5] ھی نہیں - حکومت کا اعلان آن کے نزدیک کوئی اھمیت ھی نہیں رکھتا ھے - یعنی مطلب یہ ھوا کہ حکومت کوئی قانون بنائے ھم تو اپنی ھی کیے جائینگے - کیونکہ ایسے جتنے قانون ھیں وہ زیادہ تر کاغذی[7] ھی ھیں- کبھی کوئی جانچ پڑتال[8] ھوئی نہیں - پھر ڈر کس بات کا - ملاؤ پانی میں دودھ - (P.U. 1954)

Vocabulary

1. Lessens the burden of sorrow. 2. Sip. 3. Diluted. 4. Stubborness. 5. Respect. 6. Importance. 7. On paper only. 8. Checking.

EXERCISE 13

نبی کریم کی زندگی کا ایک مشہور[1] واقعہ ھے کہ ایک مرتبہ دوپہر کے وقت آپ شہر کے باھر ایک درخت کے نیچے آرام فرما رھے تھے - آپ کی تلوار اس درخت کے ساتھ لٹک رھی تھی - اتنے میں آپ کا ایک دشمن ادھر آ گیا - اس نے یہ دیکھ کر کہ آپ سو رھے ھیں یہ اچھا موقع ھے - اس سے فائدہ اٹھانا چاھئے - آپ کی تلوار اٹھا لی اور آپ کو بلند آواز[2] سے کہا "اے محمد بتا اب مجھے کون میرے

ھاتھ سے بچا[3] سکتا ھے ؟" جب آپ نے یہ الفاظ سنے اور دشمن کو تلوار تانے[4] سر پر کھڑے دیکھا تو نہایت[5] تحمل اور بردباری سے فرمایا "میرا اللہ"۔ حضور نے یہ مختصر جواب ایسے انداز سے دیا کہ دشمن پر خوف اور رعب[6] طاری ھو گیا۔ تلوار اسکے ھاتھ سے چھوٹ کر زمین پر آ گری۔ اب وہ تلوار حضور کے ھاتھ میں تھی۔ حضور چاھتے تو ایک ھی وار سے اس کا کام تمام کر سکتے تھے۔ مگر حضور نے ایسا نہیں کیا۔ بلکہ اس سے فرمایا کہ "بتا اب تجھے کون میرے ھاتھ سے بچا سکتا ھے ؟" وہ چونکہ ایک مادہ پرست[7] انسان تھا، اس لئے اس نے کانپتے ھوئے ھونٹوں سے جواب دیا کہ "اب آپ کے سوا اور کون مجھے بچا سکتا ھے ؟" آپ نے فرمایا "نہیں ایسا ھرگز مت کہو۔ جس خدا نے مجھے تمہارے ھاتھوں سے بچایا ھے وہ تمہیں بھی بچانے کی طاقت اور قدرت رکھتا ھے۔ جاؤ چلے جاؤ میں تمہیں کوئی سزا[8] نہیں دیتا۔"

(P.U. 1955)

Vocabulary

1. Famous incident. 2. Shouted at him. 3. Save from my clutches. 4. With drawn sword. 5. Patience. 6. Over-awed with terror. 7. Materialist. 8. Inflict punishment.

EXERCISE 14

خسرو کے عہد[1] میں شیریں ایران کی ایک نہایت حسین و جمیل[2] لڑکی تھی۔ اور اس کے حسن کا شہرہ دور[3] دور تک پھیلا ھوا تھا۔ خسرو اسکو دل و جان[4]

سے چاھتا تھا - اور ارادہ رکھتا تھا کہ اس سے شادی کر لے -
دوسری جانب فرھاد ایک غریب مگر صاحب فن سنگ تراش[5]
نوجوان شیریں کے حسن[6] پر فریفتہ تھا - اور شیریں بھی
سکی دلدادہ[7] تھی - خسرو نے مختلف طریقوں سے بہت
سازشیں[8] کیں کہ اسکا رقیب[9] فرھاد کسی نہ کسی طرح
اسکے راستہ سے ھٹ جائے اور وہ شیریں کو مکمل طور
پر اپنی طرف مائل[10] کرے - مگر شیریں چونکہ محض
زر و جواھرات اور تخت و تاج کی پرستار[11] نہیں تھی اور
فرھاد کی غربت مگر بے لوث[12] معصوم[13] اور پر جوش[14]
جوانی کو چاھتی تھی - لہذا وہ خسرو سے متنفر رھی -
آخرکار تنگ آ کر خسرو نے فرھاد سے یہ شرط باندھی کہ
اگر وہ اس کا قصر مطلوبہ[15] طرز پر تعمیر کرے تو شیریں
سے دست بردار[16] ہو جائیگا - اور اجازت دے گا کہ فرھاد
سے شادی کر لے - چنانچہ فرھاد اس شرط میں بھی پورا اترا
اور مدت متین[17] کے اندر اندر شب و روز کی[18] محنت
شاقہ سے قصر خسروی تعمیر کر دیا -

Vocabulary

1. Reign. 2. Pretty. 3. Fame had spread far and wide. 4. From the core of his heart. 5. Skilful sculptor. 6. Enamoured of. 7. Fond of. 8. Plotted. 9. Rival. 10. Attract. 11. Worshipper. 12. Selfless. 13. Innocent 14. Passionate. 15. Desired manner. 16. Forego. 17. Fixed time. 18. Strenuous labour.

EXERCISE 15

ماں بچے کو گود[1] میں لئے بیٹھی ہے - باپ حقہ[2] پی رھا

ہے اور دیکھ دیکھ کر خوش ہوتا ہے ۔ بچہ آنکھیں کھولے پڑا ہے ۔ انگھوٹھا چوس[3] رہا ہے ۔ ماں محبت[4] بھری نگاہوں سے اسکا منہ تک رہی ہے ۔ اور پیار سے کہتی ہے ''میری جان[5] ! وہ دن کب آئے گا آپ کھائے گا ، ہمیں کھلائے گا'' ۔ بچہ مسکراتا ہے تو ماں کا دل باغ باغ[6] ہو جاتا ہے ۔ جب ننھا[7] ہونٹ نکال کر رونی صورت بناتا ہے تو یہ بے چین[8] ہو جاتی ہے ۔ سامنے جھولا[9] لٹک رہا ہے ۔ سلانا ہو تو اس میں لٹا دیتی ہے ۔ رات کو اپنے ساتھ سلاتی ہے ۔ جاگ اٹھتا ہے تو جھٹ چونک[10] پڑتی ہے ۔ کچی نیند میں رونے لگتا ہے تو آدھی رات تک یہ بیچاری مامتا کی[11] ماری لئے بیٹھی رہتی ہے ۔ صبح جب بچے کی آنکھ کھلتی ہے تو آپ بھی اٹھ بیٹھتی ہے ۔ دن چڑھے منہ دھلاتی ہے اور کہتی ہے کیا چاند[12] سا مکھڑا نکل آیا ۔ واہ واہ !

Vocabulary

1. Lap. 2. Hubble-bubble. 3. Sucking 4. Longing, loving eyes 5. Darling. 6. Is filled with glee. 7. We lip. 8. Restless. 9. Cradle. 10. Startled. 11. Poor loving mother. 12. Moon-like.

Exercise 16

عام طور پر جاپانی بچوں کا لباس خوبصورت ہوتا ہے ان کی مائیں ان کے کپڑے بڑی محنت[1] سے بناتی ہیں ۔ جب کوئی بچہ پیدا ہوتا ہے تو ماں اور اسکی سہلیاں کسی خوبصورت چیز کا نام[2] لیتی ہیں ۔ کوئی کہتی ہے یہ بچہ تو

گلاب کا پھول ہے - دوسری کہتی نہیں یہ تو تیتری[3] سا خوبصورت ہے - اسی طرح جب فیصلہ ہوتا ہے کہ یہ کس چیز سے زیادہ مشابہ ہے اس چیز کے مطابق بچے کے کپڑے بنا دیتے ہیں - کسی کو کنول[4] کے پھول کا رنگ پہناتی ہیں کسی کو گلاب کے پھول کی طرح اور کسی کو تیتری کے رنگوں کے کپڑے پہنا دیتے ہیں - غرض[5] جاپان کے لوگ ہر کام میں، ہر چیز میں خوبصورتی کو مدنظر[6] رکھتے ہیں -

Vocabulary

1. Sew with great labour. 2. Name a beautiful object. 3. Resembles a butterfly. 4. Lotus-coloured. 5. In short. 6. Keep in view.

EXERCISE 17

میں ٹہلتا ٹہلتا[1] لارنس باغ پہنچ گیا - وہی باغ تھا پرانا - لیکن وہ چہل[2] پہل نہیں تھی - ضعف نازک[3] تو قریب قریب مفقود تھی - پھول کھلے ہوئے تھے - کلیاں چٹک[4] رہی تھیں - ہلکی ہلکی فضا میں خشبوئیں[5] تیر رہی تھیں - میں نے سوچا عورتوں[5] کو کیا ہوا ہے - جو گھر میں قید[6] ہیں - ایسا خوبصورت باغ، اتنا سہانا[7] موسم - اس سے لطف اندوز کیوں نہیں ہوتیں - لیکن مجھے فوراً ہی اس سوال کا جواب مل گیا - جب میرے کانوں میں ایک نہایت بھونڈے[8] گانے کی آواز آئی اور جب میں نے لارنس باغ کی روشوں[9] پر پھٹی پھٹی نگاہوں[10] والے گوشت کے بے ہنگم لوتھڑوں[11] کو محو خرام[12] دیکھا تو

دکھ ھوا اور اس دکھ میں اضافہ ھوگیا جب میں نے سوچا کہ پھول بیکار کھل رھے ھیں۔ کلیاں بے مطلب چٹک رھی ھیں۔ یہ جو ان کی طرف دیکھے بغیر چلے جا رھے ھیں۔ یہ جو ان کے تعطر سے[13] بالکل بے خبر ھیں کیا ان کی جگہ اس باغ کی بجائے کوئی ذھنی[14] شفاخانہ نہیں۔ کیا کوئی مدرسہ نہیں جہاں ان کے دماغوں کی بند کھڑکیاں کھولی جائیں۔

Vocabulary

1. Strolling. 2. Not full of life. 3. Fair sex. 4. Buds were opening out. 5. Fragrance was afloat. 6. Imprisoned. 7. Charming weather. 8. Harsh or vulgar. 9. Paths. 10. With wide open eyes. 11. Huge pieces of flesh. 12. Strolling. 13. Without being conscious of their smell. 14. Mental hospital.

EXERCISE 18

ایک آدمی ایک لوھے والے[1] کی دوکان پر آیا اور کہا مجھے ایک دروازے کی کمانی[2] مطلوب ھے جو بگڑنے والی نہ ھو۔

لوھے والا۔ دروازے کی کمانی ؟

شخص۔ جی ھاں ! ایسی نہ ھو جس کے کھولنے کے لئے ھاتھی کی طاقت کی ضرورت ھو۔ بلکہ صرف اتنی سخت[3] ھو کر دروازے کو کھول صاف دے اور ایک انچ کھول کر چھوڑ نہ دے۔

لوھے والا۔ میں سمجھا۔

شخص۔ لیکن جب دروازہ بند کریں تو ایسی

کھڑ کھڑاھٹ[4] پیدا نہ ھو جس سے گھر کی بنیادیں ھل جائیں[5] -

لوھے والا - تو آپ کو ایسی کمانی کی ضرورت ھے جو دروازے کو بھی پورے طور پر کھول دے اور نرم بھی ھو -

شخص - یہی خیال ھے - مگر ایسی پیچدار[6] نہ ھو کہ کھولنے کے لئے کاریگر[7] کی ضررت پڑے -

لوھے والا - ٹھیک ھے تو آپ کو ایک سادی مضبوط[8] اور کارآمد[8] کمانی کی ضرورت ھے -

شخص - ٹھیک ایسا ھی ھے - ایسی ھو جو آسانی سے لگائی جاسکے اور آسانی سے اتاری جا سکے - مگر سدا بگڑتی[9] نہ رھے -

لوھے والا - اب میں سمجھ گیا - آپ کو کیا درکار ھے -

شخص - اچھا پھر مجھے دکھاؤ -

لوھے والا - ھم کمانیاں نہیں بیچتے -

Vocabulary

1. Iron dealer. 2. Door-spring. 3. Hard. 4. Loud noise. 5. Shake the foundations. Complicated. 7. Expert. 8. Simple, strong and useful. 9. Go out of order.

EXERCISE 19

مجھے جھیل[1] کبھی اس قدر پیاری[2] نہیں لگی— چاندنی[3] کبھی اتنی حسین نہیں دکھائی دی—دور کوئی کشمیری ملاح بڑی مست[4] آواز میں گا رھا تھا— کسی چیز

میں بھی سکون[5] نہیں تھا۔پہاڑوں کی اوٹ[6] میں بھورے بھورے بادلوں میں بجلی تڑپ[7] رہی تھی - پانی کی لہریں مستانہ وار[8] جھوم رہی تھیں - سفیدے کے درختوں میں ہوا کی سر سراہٹ[9] سنائی دے رہی تھی - آسمان پر تارے ایک دوسرے سے آنکھ مچولی[10] کھیل رہے تھے - ہر ایک چیز میں زندگی[11] تھی - تڑپ تھی - میرے سامنے کائنات[12] رقص کر رہی تھی۔میں مسکرائی۔بالکل اس طرح جیسے کوئی جواری[13] اپنا سب کچھ لٹا کر مسکرا دیتا ہو۔میں سب کچھ ہارے بیٹھی تھی۔مگر یہ شکست کتنی[14] دلفریب تھی !

Vocabulary

1. Lake. 2. Lovely. 3. Moonlight. 4. Sweet intoxicating tones. 5. Everything seemed restless. 6. Behind. 7. Pulsating. 8. Moving as if intoxicated. 9. Rustle. 10. Playing hide and seek. 11. Life was throbing in everything. 12. The universe seemed to dance. 13. Gambler. 14. How charming this defeat was.

EXERCISE 20

قدیم زمانہ کے لوگوں کو جب ایک جگہ سے دوسری جگہ جانا ہوتا پیدل[1] چل کر جایا کرتے تھے - سامان ساتھ لے جانا ہوتا تو سر پر اٹھا لیتے - پھر گھوڑوں، اونٹوں اور بیلوں کو سواری اور بار برداری[2] کے لئے استعمال کرنے لگے - رفتہ رفتہ لوگوں کو سفر میں سہولت پیدا کرنے کا خیال آیا تو رتھ، چھکڑے، یکے[3] تیار کئے - انہی کے ذریعہ سفر بھی کرتے اور سامان بھی لاد کر لے جاتے -

اس سے کچھ سہولت[4] تو ہو جاتی - وقت بھی کچھ بچ جاتا - لیکن بہت خرچ آتا[5] - چوروں[6] اور ڈاکوؤں کا بھی خطرہ ہوتا تھا - جو اکثر راہ گیروں[7] کو لوٹ لیتے[8] اور بعض کو مال و دولت کے لالچ میں جان سے مار دیتے تھے - لوگ اس ڈر سے کہ جان اور مال محفوظ نہیں گھر سے نکلتے ہوئے گبھراتے تھے - کبھیں نکلتے تو مل مل[9] کر اور ہتیاربند ہو کر نکلتے - طویل عرصہ تک مسافر لٹتے رہے ، مرتے رہے ، لیکن سفر برابر کرتے رہے -

Vocabulary

1. On foot. 2. Transportation. 3. Chariots, carts, tongas. 4. Convenience. 5. Expensive. 6. Dacoits. 7. Way-farers. 8. Way-lay. 9. Armed and together.

EXERCISE 21

خدا گواہ ہے[1] کہ ہندوستان کا شاعر آجکل اپنے کو جس صورت2 میں پیش کر رہا ہے وہ صرف یہ ہے کہ اس عجیب الخلقت[3] جاندار کو سوائے اس کے دنیا میں اور کوئی کام ہی نہیں - کہ وہ دن رات شعر ڈھالتا رہے[4] اور غزلوں پر غزلیں کہا کرے - اس کو نہ تو کبھیں ملازمت ملتی ہے اور نہ کوئی روزگار ہی[5] - ڈپٹی کلکٹری تو خیر دوسری چیز ہے - اس بیچارہ نے اتنا بھی نہیں پڑھا کہ پوسٹ مین ہو سکے - سگریٹ - دیا سلائی اس لئے نہیں بیچ سکتا کہ آباؤ اجداد[6] ممتاز[7] عہدوں کی کرسیاں توڑ چکے ہیں - کوئی مظفر جاہ کا پوتا ہے تو کوئی فتح خاں کا

نواسہ[8] ہے۔ کسی کے والد صاحب قبلہ جنت[9] آشیاں نے نواب فلک الافلاک کے یہاں وزارت کی ہے تو کسی کے عم[10] مرحوم و مغفور بادشاہ ہوتے ہوتے رہ گئے تھے۔ بعد یہ عالی خاندان[11] لوگ کسی قسم کا کاروبار کر کے اپنی عزت میں بٹہ کیوں لگائیں[12] ان کو ایڑیاں رگڑ رگڑ[13] کر مر جانا اور شعر کہتے کہتے شہید ہو جانا گوارا ہے مگر اس قسم کی ذلت گوارا نہیں۔

Vocabulary

1. By God. 2. Form. 3. Queer creature. 4. Composing verses. 5. Employment. 6. Forefathers. 7. Held positions of eminence. 8. Nephew. 9. May his soul rest in heaven. 10. Uncle. 11. Of noble family. 12. Cast a slur on. 13. Die in a helpless condition.

EXERCISE 22

ہماری تعلیم گاہوں[1] میں جتنی سختی[2] سے فیس وصول کی جاتی ہے اتنی سختی سے شاید کاشتکاروں سے مال گذاری[3] بھی وصول نہیں کی جاتی۔ مہینے میں ایک دن وصولی کے لئے متعین[4] کر دیا جاتا ہے۔ اس دن فیس کا داخل کرنا لازمی ہے۔ یا تو فیس دیجئے یا نام کٹوائیے[5] یا جب تک فیس داخل نہ ہو کچھ جرمانہ دیجئے۔ کہیں کہیں ایسا بھی قاعدہ ہے کہ اگر اس تاریخ کو فیس وصول نہ ہوئی تو نام یقیناً کٹ جائے گا۔ اس جابرانہ قواعد[6] کا مقصد اس کے سوا اور کیا ہو سکتا ہے کہ غریبوں کے لئے مدرسے کے دروازے بند کر دئے جائیں۔ قرض[7] لو۔ گھر کے برتن[8] بیچو۔ چوری

کرو - مگر فیس ضرور دو - ورنہ دوگنی دینی پڑے گی - یا نام رجسٹر سے خارج ہو جائیگا - زمین اور جائداد کے مطالبوں میں تو کبھی کبھی رعایت[9] کی جاتی ہے - ہماری تعلیم گاھوں میں نرمی ممنوع[10] ہے - وھاں مستقل طور پر فوجی قانون[11] برتا جاتا ہے - دیر میں آئے تو جرمانہ - کتابیں نہ خرید سکیں تو جرمانہ - کوئی خطا ہو تو جرمانہ - تعلیم گاہ کیا ہے جرمانہ[12] گاہ ہے -

Vocabulary

1. Educational institutions. 2. Strictness. 3. Revnue. 4. Fixed. 5. Name is struck off. 6. Cruel rules. 7. Borrow. 8. Utensils. 9. Concessions. 10. Leniency seems to be prohibited. 11. Military law. 12. Fining house.

EXERCISE 23

جو بچے سیر[1] نہیں کرتے ان کے چہرے[2] زرد رہتے ہیں - وہ ہمیشہ رونی صورت[3] بنائے رکھتے ہیں - مزاج اتنا چڑ چڑا[4] ہوتا ہے کہ بات بات پر رو دیتے ہیں - اسکول کا کام وقت پر نہیں کرتے - پڑھائی میں اچھے[5] نہیں ہوتے - اُستاد کی گھرکیاں[6] سہتے ہیں - کبھی کبھی پٹ[7] بھی جاتے ہیں - ماں باپ بھی برا بھلا کہتے ہیں - اور جب کوئی مہمان آتا ہے تو ایسے بچوں کو اُس کے قریب پھٹکنے[8] نہیں دیتے تاکہ ایسا نہ ہو کہ مہمان انہیں دیکھکر دل میں سوچے کہ اس بچے کی عادتیں اتنی بری[9] کیوں ہیں -

جو بچے سیر کرتے ہیں - ان کے چہرے پر

رونق[10] آ جاتی ھے - وہ ھر وقت ھشاش بشاش[11] رھتے ھیں - اسکول کا کام وقت پر کرتے ھیں - پڑھائی میں لائق ھوتے ھیں - اُستاد اُن کو شاباش دیتے ھیں - والدین اُن سے محبت کرتے ھیں - جو عزیز اور رشتے دار گھر میں آتے ھیں ان کے سامنے اپنے بچے کی بھی اچھی عادتوں کی تعریف کرتے ھیں - اور سب اُسے دعائیں دیتے ھیں -

Vocabulary

1. Do not go out for a walk. 2. Pale. 3. At the point of weeping. 4. Peevish. 5. Well up in studies. 6. Rebukes. 7. Beating, thrashing. 8. Come near. 9. Spoilt. 10. Freshness or bloom. 11. Cheerful. 12. Appreciate.

EXERCISE 24

اگر ھندوستانی طالب علم ولایت سے واپسی پر ایک جوڑا[1] والدین - چند دوسرے قریبی رشتہ دار[2] یعنی ایک مختصر سا ولایتی خاندان لا سکتے تو ھندوستان پہنچ کر اُن کی زندگی اتنی تلخ[3] نہ ھوتی جتنی اب ھوا کرتی ھے - اُن کا دل چاھتا ھے کہ باپ کو ڈیڈی کہیں - مگر اس باپ کو کیونکر ڈیڈی کہہ سکتے ھیں جو بڑی سی داڑھی[4] رکھے ھوئے کرتا پاجامہ پہنے حقہ پیتا[5] ھے - اور وہ بھی چارپائی پر بیٹھ کر پھر نہایت بد تمیزی[6] کے ساتھ پان[7] کھاتا ھے - ایسے باپ کو ڈیڈی ، سچ پوچھئے تو باپ تک کہنے کو دل نہیں چاھتا - ان کا دل چاھتا ھے کہ کسی کو ممی

کہیں - مگر جس کو ممی کہنا چاہئے اس کا نقشہ[8] وہ یہ دیکھتے ہیں کہ تخت[9] پر دوپٹہ اوڑھے[10] بیٹھی ہے - سامنے بڑا سا پاندان رکھا ہے - باپ کھانا کھا رہا ہے - اور وہ مکھیاں جھل[11] رہی ہے - ایسی عورت کو ممی کہہ کر واقعہ[12] یاد آ جاتا ہے کہ ایسی عورت کے پیٹ میں نو مہینے تک رہے تھے - اور پھر اسی عورت کا دودھ[13] پی کر اتنے بڑے ہوئے ہیں تو خود اپنی ذات سے نفرت[14] ہونے لگتی ہے -

Vocabulary

1. Couple. 2. Near relatives. 3. Bitter. 4. Having a long flowing beard. 5. Smoking hubble-bubble. 6.Indecently. 7. Chewing betel leaf. 8. Appearance. 9. Dais. 10. Head covering, veil. 11. Whisking the flies. 12. Reminded of. 13. Sucked milk. 14. Hate oneself.

EXERCISE 25

دنیا میں دکھ اور سکھ[1] دونوں ہی ہیں - کوئی چاہے کہ مجھے سب طرح کا سکھ ملے - اور کسی طرح کا دکھ[2] اٹھانا نہ پڑے تو کیا ایسا ہو سکتا ہے ؟ بعض غریب بے کس[3] اپنی حالت پر ہمیشہ افسوس[4] کرتے ہیں اور کہتے ہیں کہ ہم نے کبھی خواب میں بھی آرام[5] نہیں پایا - یہ سراسر بھول[6] ہے - کسی اپنے سے بھی زیادہ کنگال اور بے کس[7] کو دیکھیں تو حقیقت کھلے - قناعت[8] بڑی دولت ہے - خوش وہ ہے جو برے کاموں[9] سے بچتا ہے - دولت پا کر گناہ میں برباد کی تو

کیا سود - دیانتداری[10] کی روزی کما اور اپنے بیوی
بچوں کو پال کہ تیری عاقبت[11] سنورے - اپنے جسم -
اپنے علم - اپنے دھن سے کسی کی خدمت کر کہ تیرا نام
باقی رہے -

Vocabulary

1. Pleasure and pain go hand in hand. 2. Not to suffer. 3. Helpless. 4. Pity their lot. 5. Enjoyed pleasure. 6. Mistake. 7. Destitute. 8. Contentment. 9. Sinful pursuits. 10. Honesty. 12. Get reward in the next world.

EXERCISE 26

عرفان واقعی عجیب و غریب[1] انسان تھا - جس
قدر شگفتہ[2] اسی قدر فہیم[3] - چہرہ پر ہر وقت
مسکراہٹ[4] کھلا کرتی تھی - مگر دل و دماغ میں بہت
سنجیدہ مسائل[5] بھی ہوتے تھے - جن کو وہ حل کیا
کرتا تھا - باقاعدہ نمازی[6] تو نہ تھا مگر جمال کی طرح
مذہب سے بیزار[7] بھی نہ تھا - عید بقر عید کی نماز
پڑھ لیا کرتا تھا - اور رمضان شریف میں روزے[8] رکھنے
کی اس کو بچپن سے عادت تھی - آج کل کے تعلیم یافتہ[9]
طبقہ میں مذہب کا اتنا ھی خیال بہت ہے - اس کو
اتنے دن کالج کی زندگی بسر کرنے کے بعد تاش کے
کسی کھیل سے دلچسپی نہ تھی - اور نہ وہ مہذب
قسم[10] کی قماربازی کا قائل تھا - حالانکہ یہ شوق پورا
کرنے کے لئے اگر وہ چاھتا تو اپنی خالہ سے جو
کچھ چاھتا اینٹھ[11] لیتا - میڈیکل کالج میں باوجود حسین[12]

اور تندرست ہونے کے وہ کسی نرس کی معنی خیز[13] نگاہوں کا مفہوم کبھی نہ سمجھا۔ یوں تو وہ بے حد شریر تھا۔ کالج کی تمام شرارتوں میں سب سے پیش پیش۔ ہر ہنگامے کا پیرو[14] مگر ان باتوں کے ساتھ نہایت ٹھوس[15] قسم کا آدمی اور ذہین[16] اس بلا کا کہ جو چیز ایک مرتبہ اس کی نگاہوں کے سامنے سے گذر جائے پھر کیا مجال کہ اس کے حافظے[17] سے رہائی حاصل کر سکے۔

Vocabulary

1. Queer. 2. Jolly, cheerful. 3. Intelligent. 4. Ever-smiling. 5. Serious problems. 6. Was not very regular in saying prayers. 7. Fed up. 8. Observe fast. 9. Educated class. 10. Civilized gambling. 11. Extracted. 12. Healthy and handsome. 13. Significance of the meaningful looks. 14. Hero of every mischief. 15. Solid. 16. Sharp intelligence. 17. Slips from his memory.

EXERCISE 27

ایک بادشاہ دل بہلانے[1] کے لئے ایک قصہ گو[2] کو ملازم رکھنا چاہتا تھا۔ شرط[3] ملازمت یہ تھی کہ جو امید وار[4] اتنی لمبی کہانی سنائے گا کہ بادشاہ عاجز[5] آ کر بس کہہ دیویں اس کو ملازم رکھا جائیگا۔ جب یہ خبر مشتہر[6] ہوئی تو ہر ایک قصہ گو کو اپنی قسمت[7] آزمانے کی سوجھی۔ بادشاہ کی ملازمت اور وہ بھی قصہ گوئی جس کو ہر وقت بادشاہ کی قربت حاصل ہو بڑی لبھانے[8] والی چیزیں تھیں۔ اس لئے ہر

ایک منچلا لمبی سے لمبی کہانی لے کر گیا - مگر بادشاہ کا استقلال[9] بھی غضب کا تھا - جہاں کہیں وقفہ[10] آ جاتا ، پوچھتا ، پھر کیا ھوا - آخر کہیں نہ کہیں خاتمہ ھو جاتا - مگر بادشاہ کی "پھر" ختم نہ ھوتی - جہاں پھر کا جواب نہ ملا سائل کو سزا دے کر نکال دیا جاتا - کیونکہ بادشاہ سے دل لگی[11] کوئی آسان بات نہیں ھے - کوئی ایک گھنٹے کی لمبی کہانی - کوئی چھ گھنٹے کی اور کوئی بارہ گھنٹے کی کہانی لے کر گیا مگر بادشاہ کی "پھر" بدستور قائم رھی - جتنی لمبی کہانی کہ انسانی[12] دماغ بنا سکتا تھا لوگ بنا کر لے گئے مگر بادشاہ کی "پھر" نے سب کو ھرا دیا -

Vocabulary

1. For his recreation. 2. Story-teller. 3. Condition of employment. 4. Candidate. 5. Becoming helpless. 6. Published. 7. To try his luck. 8. Facinating. 9. Perseverance was wonderful. 10. Pause. 11. To trifle with. 12. Human mind could concoct.

EXERCISE 28

لاجونتی نازک[1] بدن اور گل اندام[2] تھی - اس کا دل نازک تھا - اگر کوئی ذرا بھی تیور[3] بدلے تو اس کی آنکھوں میں آنسو آ جاتے تھے - جب وہ شرما[4] جاتی تو اس کے چہرے پر عرق[5] گل لالہ[6] پر شبنم کے قطروں کا نظارہ دکھائی دیتا تھا - ساس[7] کے ھاتھوں وہ بہت تنگ تھی - ساس اس کی ھر بات پر کیڑے[8] ڈالتی تھی - خاوند کو اس سے بڑی محبت تھی - لیکن ماں اس کے

بھی کان[9] بھرتی تھی - اس لئے کبھی کبھی وہ بھی بگڑ جاتا تھا - اب لاجونتی سسرال میں ایک کنیز تھی[10] - تمام گھر کا کام اسکے سپرد تھا - وہ بہت جلد جاگتی - سب سے پہلے جھاڑو[11] دیتی - پھر مصالحہ[12] پیستی - آگ جلاتی - آٹا[13] گوندھتی - روٹی اور سالن پکاتی - گاگروں میں پانی بھرتی تھی اور کبھی ساس کے میلے کپڑے بھی دھوتی تھی - اس قدر خدمت پر بھی ساس کی تیوری[14] پر ہمیشہ بل پڑا رھتا تھا - اور وہ کبھی سیدھے منہ بات نہ کرتی تھی اور یہاں تک دشمن تھی کہ اوروں کے قصور کی ذمہ دار بھی اس پری خسار[15] نازنین کو ٹھہراتی -

Vocabulary

1. Delicate bodied. 2. Flower-like. 3. Frown. 4. Blushed. 5. Drops, moisture. 6. Tulip. 7. Mother-in-law. 8. Found fault with. 9. Talked against. 10. Maid servant. 11. Swept. 12. Grind spices. 13. Kneaded the flour. 14. Kept frowning. 15. Beautiful fairy-like maiden.

EXERCISE 29

میں کیا بتاؤں کہ کیا کرو - اگر کچھ کرنا ھوتا تو مجھ سے کیوں پوچھتے[1] - بھائی جان میں تم کو خوب جانتا ھوں - رگ رگ[2] پہچانتا ھوں - مجھے کیوں بناتے[3] ھو - جو کچھ کرنا ھے کرو مگر سوچ سمجھ[4] کر - دیکھنا باپ دادا کے نام کو بٹہ[5] نہ لگا دینا - ماں بچاری کا بھی دھیان رکھنا - تمہاری فکر میں دن رات روتی[6] رھتی ھے - تمہارے سوائے اب اس کا ھے ھی

کون ؟ کل هی کی تو بات هے تم کو آنے میں کچھ دیر هو گئی تھی - مجھ سے بیسیوں دفعه تو پوچھا هو گا که اسلم آ گیا که نہیں - میں نے کہا ابھی دیر کونسی هوئی هے - آتے هونگے - آدھی رات هو گئی اور پھر بھی تم نه آئے تو مجھے بھی فکر[7] هوا -

Vocabulary

1. Consulted me. 2. Know you thoroughly. 3. Deceive me. 4. All with prudence. 5. Sully the name of your forefathers. 6. Sheds tears. 7. Felt worried.

EXERCISE 30

آنریری مجسٹریٹ کے نام سے کون واقف[1] نہیں - شہر بھر میں آپ کی شہرت کا ڈنکا بج[2] رها هے - اور گھر گھر آپ کی لیاقت[3] کا چرچا هے - گلی کوچوں میں ، بازاروں میں ' وکلا کے دفاتر میں - جہاں دیکھو آنریری مجسٹریٹ کا ذکر هوتا رهتا هے - اور خاص کر آپ کی قانونی لیاقت نے تو بڑے بڑے وکیلوں کو بھی آپ کا گرویده[4] بنا لیا هے - ضابطه دیوانی[5] همیشه اپ کی میز پر پڑا رهتا هے - قانون شہادت[6] کے کھولنے کی کبھی ضرورت محسوس نہیں هوئی - تعزیرات هند[7] سے کبھی واسطه نہیں پڑا - ایک ایکٹ معاهده[8] کی ورق[10] گردانی[9] کی کبھی نوبت هی نہیں آئی - ضابطه فوجداری پر اس قدر عبور[11] حاصل هے که اگر چاهیں تو تمام کے تمام جرائم کو ناقابل ضمانت[12] قرار دے دیں - کسی وکیل یا بیرسٹر کی کیا مجال[13] که ان کے سامنے ان کے دلائل کی تردید[41]

کر دے۔ الغرض ہمارے آنریری مجسٹریٹ قانون کی مجسم[15] انسائیکلوپیڈیا ہیں ۔ قانون اور انصاف کے لئے تو خدا نے انہیں خاص دماغ عطا کیا ہے ۔ اور ایسا ذہن[16] بخشا ہے کہ بغیر پڑھے اصول قانون بیان فرما دیتے ہیں ۔

Vocabulary

1. Acquainted. 2. Well-known. 3. Town talk. 4. Won admiration from. 5. Civil Procedure Code. 6. Evidence Act. 7. Indian Penal Code. 8. Contract. 9. Reference. 10. Criminal Procedure Code. 11. Mastery. 12. Non-bailable. 13. Cannot dare. 14. To refute. 15. Encyclopaedia personified. 16. Intelligence.

EXXRCISE 31

Paper 1956

آدھر میاں مسافر جن پر سفر کا بھوت سوار ہے گھر سے نکلے ۔ سفر کی پریشانی میں کچھ بھولے کچھ یاد رہا ۔ جو کچھ ہوسکا ساتھ لیا ۔ خدا خدا کرکے سٹیشن پر پہنچے ۔ سامان اتارا ۔ بار بار گنا ۔ پھر بھی ایک آدھ چیز تانگے میں رہ گئی اور پتہ نہ چلا کہ کونسی چیز رہی ۔ ٹکٹ خریدنے پہنچے ۔ ٹکٹ کہیں کا مانگ رہے ہیں ۔ جانا کہیں اور چاہتے ہیں ۔ بابو جی نے جانچ لیا کہ بہت گھبرائے ہوئے ہیں انہوں نے دام لئے ٹکٹ دیا ۔ لیکن بقایا میں سے کم دام واپس کئے ۔ بچارے مسافر کو گھبراہٹ میں اتنی فرصت کہاں کہ حساب کرے اور اگر حساب کرے بھی تو وہ درست کیونکر ہوسکتا ہے ۔ ایسے موقع سے بابو لوگ خوب

فائدہ اٹھاتے ہیں ۔ اور کچھ نہیں تو یاروں دوستوں کے
کھوٹے روپے ہی دھانس دیتے ہیں ۔ مسافر بد حواسی میں
کچھ نہیں دیکھتا ۔ جو کچھ ملا جیب میں ڈالا اور سیدھا
پلیٹ فارم کا رخ کیا ۔ قلی کے آگے پیچھے گرتے پڑتے اندھا
دھند چلے جاتے ہیں ۔

Ans. Mr. Traveller, who has caught the travel-mania left his house. In the nervousness produced by the forthcoming journey he forgot certain things and remembered some others. He carried with him all that he could. With great difficulty he reached the railway station. Unloaded the tonga. Counted the articles time and again, but even then one or two things were left in the tonga and it could not be ascertained what those things were. He went to buy the ticket. Asked for a ticket for one place though he wanted to go to another. The clerk had also found out that he was nervous. He took the money and gave him a ticket, but paid him back only some money out of the total that was due. The poor traveller was in such a hurry that he had no time to count the money, and even if he had counted it, it would not have been correctlv done. The clerks take full advantage of such opportunities. If they can do nothing more, they at least pass on the bad money of their friends. The passenger sees nothing in his state of distraction. Whatever he gets he puts it in his pocket and goes straight to the platform following his coolie in a haphazard and wild manner.

SUMMARY

Introductory. You may be asked to summarize a passage, give a gist of it or make a precis of it. Precis is a French word which also means summarizing the passage. However, precis implies a better, well knit summary, possessing the questions of the original composition.

The best method of learning a language is by summarizing the passage of that language and this practice will develop two things, *i.e.*, comprehension and expression. For we cannot make a good summary till we have clearly and completely understood the passage and, secondly, it cannot be brief and comprehensive unless we have command over the language and have developed good expression.

What is a summary ? Summarizing means expressing all the ideas of the original passage in one's own words as briefly as possible, generally in one-third of the original passage. For summary is an exercise in compression. It means deleting the unnecessary details and carrying the main ideas in a pithy and concise manner.

How to summarize ? The student should give sufficient time to the summary question. If the passage is difficult and he starts forgeting and getting nervous, looking towards his watch after every minute, he is sure to make a very bad summary. So begin reading the passage in a calm mood. Reading is the most important stage. At first reading, perhaps, nothing will be clear so read twice, thrice or even four times till the ideas of the passage become clear to you.

On second reading you may form a general idea of the passage, *i.e.*, the topic which has been discussed there. The third reading will give you further details and on the fourth reading you should underline the important sentences.

The next step is to put down all these ideas on a piece of paper. Then arrange them in suitable order, for it is not necessary that the arrangement of ideas in the summary should be exactly the same as in the original passage.

Now do not look to the passage but describe these ideas *in your own words* in as brief a manner as you possibly can : it should not be more than one-third of the passage. Do not leave out any idea.

Invariably give a heading whether it is asked or not.

The most important thing is to describe the same ideas in a brief manner. This requires practice. The students should begin with reducing long sentences into small ones, *e.g.*, noun clause can be substituted by a noun phrase, abverb clause by an adverb or a phrase or sentence can be substituted by a single word.

Some useful hints. (*i*) If there are some figures of speech in the original passage they should be avoided in the summary.

(*ii*) Similarly avoid the quotations and cut out too many illustrations.

(*iii*) Make the summary in the third persons, *i.e.*, 'I will be going there to-morrow ' will be changed into 'He would go there the next day.'

(*iv*) While summarizing a speech use the past tense.

(*v*) The ideas should be arranged in an ordered manner to give the passage unity. It should not have disjointed ideas but must be a connected whole.

(*vi*) The summary should be one paragraph though the original may have more than one paragraph.

(*vii*) In the summary no one idea should be given undue prominence ; it should be a well-proportioned summary.

Qualities of a good summary. (*i*) A good summary contains all the main points of the original passage.

(*ii*) It presents these points 'in' logical order and well-knit form.

(*iii*) It is written in a minimum number of words but without leaving out any important idea.

Some Don'ts. Do not use phrases and sentences of the original passage. Write the summary in your own words.

(*ii*) Do not explain the ideas or add your own ideas.

(*iii*) Do not leave out some ideas. Let your summary be a comprehensive one.

(*iv*) Do not write your summary in a small hand to deceive the examiner.

(*v*) Do not write your summary in a disjointed manner. Make it a connected whole.

(*vi*) Do not make it too long. Let it be written within the prescribed limit.

(*vii*) Do not be so brief that the summary becomes unintelligible.

(*viii*) Do not use direct speech.

(*ix*) Do not forget to give it a heading.

(*x*) Do not emphasize wrong points and leave out the important ones.

SOLVED EXERCISES

Exercise 1

Guards and the departing king himself were in tears on the waterfront before the *Mahroussa* weighed anchor, taking King Farouk to an unknown destination and an unknown destiny.

Everyone from the Prime Minister to the officers in charge of the guard were seen to take out white handkerchiefs and wipe their eyes. The king, pale and looking much older than his 32 years, shook hands with everyone present.

A crowd whose feelings had not yet taken definite shape watched in silence Farouq walk up the gang-plank of his yacht.

A few minutes before the appearance of Farouk, clad in the white uniform of the admiral of the fleet, crowd cheered Egyptian tank infantrymen and guards posted all round the Ras el Tin palace.

Then Farouk appeared and silence fell like a shroud. Marshal Naguib gave Farouk a military salute, then the king walked aboard the yacht.

A band played the national anthem. At 6-5 p.m. the yacht weighed anchor and glided on the port's still water. Among those who came to wish Farouk god-speed were the American Ambassador, Mr. Jefferson Caffery and Farouk's brother-in law Ismail Sheri Bey.

Sherin, husband of Farouk's sister Fawiza (former Empress of Persia) was War Minister in Hillay's Cabinet which lived only for twenty hours.

Crowds remained in the streets in the port district for a long time after the yacht had sailed past the red and green lights marking the harbour's limits. One by one those in the groups at the quayside knelt down and kissed King Farouk's hand before his departure.

The king was unable to hold his tears back for long and when there were only three people left to bid him goodbye he hurried aboard the *Mahroussa* with a handkerchief hiding his face.

As the *Mahroussa* cleared the harbour and put to sea all vessels, from fishing trawlers to ocean-going liners, dipped their flags. Jet aircraft zoomed continuously overhead as the ship left.

It was punctually at 6 p.m. by which time the king had been ordered to leave the country that the royal yacht sailed from Alexandria harbour, escorted by two Egyptian destroyers and at the same minute a colonel at the General Headquarters of the Egyptian army in Cairo smashed a potrait of the ex-king hanging in the entrance hall.

All portraits of Farouk in Government offices, barracks and public building were also smashed.

Summary

King Farouk Leaves His Country

King Farouk was seen off at the port by his ministers and other officers who, as well as the king, were in tears

at the time of departure. Infantry men who previously had surrounded his palace received an ovation from the crowd. At the port Marshal Naguib saluted the king, a band played the national anthem and the king with his eyes full of tears reluctantly boarded the *Mahroussa*. Aeroplanes zoomed above and the other ships dipped their flags as the *Mahroussa* sailed escorted by two ships at exactly 6 p.m., by which hour the king was ordered to leave his country. Soon after the portrait of the king was smashed in all the offices.

EXERCISE 2

It is hardly necessary to over-emphasise the fact that the problem has already assumed such proportions that it cannot be solved in a piecemeal fashion or by placing reliance on private house-building activity. The important thing is for the Central and Provincial Governments to realise that at the present rate of the building of new houses, which is, to say the least, most disappointing, the goal of providing living room for all who stand in need of it will not be reached even in twenty years. Being next in importance only to food and clothing, the problem of housing accommodation, particularly for those belonging to the lower income groups, cannot long be ignored. The inflated costs of building materials and land have virtually brought building activity on the part of the poorer and middle classes to a standstill and, if things remain the same, there is no prospect that this situation will change in the foreseeable future.

Government's building activities have hitherto been of a very restricted nature, and it would be wrong to maintain that they have materially affected the situation. Nor do the plans that have been taken in hand for the construction of satellite towns offer much hope of a marked improvement in the housing outlook within a reasonable span of time. For one thing, these plans far far short of the present needs and cannot even be expectll to relieve the shortage to a considerable extent. err another, the present speed and manner of implement aitF leaves much to be desired. The picture that thus emndo is far from encouraging. The verrspfit gte-requisofeoeyeir

successfully attacking the problem is the Government's realisation of the part it has to play in making possible what private effort and its own piecemeal efforts have hitherto failed to achieve. Co-ordinaion, speed and economy in the execution of building programmes are what we need most in the struggle to build enough houses and to build them quickly. It is frankly impossible to introduce any of these things in full measure in the present execution of our building programmes unless central direction is available and a fairly uniform approach is brought to bear on the problem. This makes out a powerfull case for the institution of a separate Ministry for Housing at the Centre—a Ministry which should attempt to husband all available resources and mobilise all energies for the building of a record number of houses within the shortest possible time-limit. Considering the failure that has hitherto attended efforts in this direction, the proposal for the setting up of such a Ministry to co-ordinate provincial plans and to incorporate the existing schemes into a master-plan for the whole country would seem to provide the only hope for sufficient progress in the sphere of house-building.

Summary

Housing Problem and How to Tackle It

The problem of accommodation is next to food in importance. The poor cannot afford to spend huge sums on building. The Central and Provincial Governments should tackle it properly but the progress so far made is simply disappointing. Even the plan for satellite towns envisaged by the Government fell far short of the present need and moreover the speed of their implementation is not in the least encouraging. It is by co-ordination, speed and economy that this tremendous problem can be solved and to ensure this it is essential to institute a Ministry for Housing at the Centre which, utilising all resources, should build a record number of houses within the shortest time.

Exercise 3

We are also unrealistic about Pakistan. It was

a great tribute to our courage and strength, it was indeed a miracle that we won Pakistan despite the opposition of the tremendous forces. But resources of Pakistan are not inexhaustible, the strength of Pakistan is not unlimited. There are limitations and difficulties inherent in our situation. Real statesmanship consists in shaping progress, despite difficulties, in making the best of our resources ; not in ignoring or refusing to face our limitations. At present there is a tendency to argue : Why can't Pakistan be surplus in food all the time despite bad rains and unreasonable condition ? It must be the bungling of Government ; why can't Pakistan both conserve foreign exchange and allow a spate of imports ? Surely our affairs are mismanaged ; why need a slump in the international market affect the price of our jute and cotton ? Why can't we compel Russia and America to be honest and fair-minded ? It must be that our commercial or our diplomatic leadership is at fault. If our masses thought like that there might have been some justification. Political responsibility and realism are after all the fruits of long political maturity. But my own experience is that while our masses are realistic, balanced and capable of cheerful self-sacrifice those who lead them too often fail in the prudence, restraint and judicious discrimination which one would expect of them. There are some of our weaknesses which we must overcome. I feel that a special responsibility lies on the workers of the Muslim League to contribute to our moral reformation. More important than public meetings and processions, more important than district board elections and district conferences is the campaign to stiffen the backbone of our people by teaching them discipline, sanity of thought, determination and a cheerful acceptance of self-sacrifice in the interest of 'Millat.'

A special responsibility also falls upon our intellectuals—upon our writers and poets, journalists and thinkers. They should be in the forefront of the struggle, they should give hope and trust and confidence to the people, they should criticize only to reform, they should condemn only to heal.

Summary

Progress of Pakistan and Our Leader's Responsibilities

It was by courage and strength that despite great opposition Pakistan was won. The resources of Pakistan are not unlimited. Our statesmen should face the facts and bring progress in spite of the limitations and difficulties. We accuse the Government if rains do not make the country surplus in food or if the slump in the international market raises the prices or if America or Russia do not behave very fairly. Such accusations to some extent are justified for people have not as yet attained political maturity. The leaders are more at fault who exhibit little prudence. Muslim League leaders should realise that to bring moral reformation is more important than fighting elections. They should inculcate discipline and a spirit of self-sacrifice in the people. Similarly our intellectuals should do their best in reforming the people and in giving them hope and confidence.

Exercise 4

Mr. Zahid Hussain, Governor of the State Bank of Pakistan, held out an assurance to the nation that the storm could be weathered and Pakistan could face the future with confidence, if the people had "trust in God" and faith in their own power of endurance.

He was speaking at the first annual general meeting of the State Bank of Pakistan, which was attended, besides the members of the Central Board of Directors, by a large number of share-holders. The meeting adopted the report of the Central Board of Directors for the first year of the Bank, ended June 1949.

Giving a realistic, overall survey of the country's economy, the Governor said that Pakistan had made appreciable progress in the economic sphere during the first two years of its life but it had palpable weaknesses.

Some of these weaknesses, he added, were "dependence on agriculture and almost total absence of industries."

Mr. Zahid Hussain administered a warning against the feeling of "satisfaction and complacency" arising out of the general belief that Pakistan had a favourable trade balance. Pakistan's trade and payments position with India was still obscure and, therefore, caution should be exercised in forming any views at present in respect of our balance of payments with India.

In regard to the rest of the world, there was an unfavourable balance of Rs. 51·08 crores in the year ended June 30, 1949, to that extent we have considered our accumulated sterling resources, he declared.

Speaking of the salutary effects of the heavy flow of imports consequent upon the liberalisation of import policy of the Government, Mr. Zahid Hussain claimed that the imports had exercised a wholesome influence on prices. "They have afforded a much needed measure of relief to the consumer," he observed.

Summary

Devaluation and Economy of Pakistan

Mr. Zahid Hussain, speaking at the first annual meeting attended by Directors and shareholders of the State Bank of Pakistan said that Pakistan should remain prepared to face hard times as a result of devaluation of the currencies of other countries. However, by determination and by having trust in God the storm could be successfully faced. Though Pakistan had good progress in the first two years, the dependence on agriculture and almost absence of industry, were her weaknesses. It was wrong, he said, to feel satisfied at the country's favourable trade balance, while in fact it was not so. The liberal import policy of the Government, he added, had created a wholesome effect on the prices of the goods and brought relief to the consumer.

EXERCISE 5

The place of women in our society is a ticklish problem. We can no longer keep women in the old state of servitude, but at the same time we cannot allow them to ask for unchartered freedom. In countries like America and England women ask for equal rights and equal opportunities. It is a just demand, but they fail to understand all its implications. The question is, are they strong enough to perform all the duties that are now performed by men? No doubt they can make a speech, teach a class, work a machine and even pilot a modern aircraft; but are they strong enough to accept all the rigorous duties of a soldier? Will they be able to fight in the field or sit for hours in a trench covered with snow? I, for one, cannot agree with the champions of women's rights in this respect. Women are made of stuff too fine for such hard duties. Women have taken part in all spheres of life and in some respects they have even excelled men. In sports, in intellectual and artistic pursuits, in office work and industrial labour and direction, they have set new records in honesty and efficiency. But this does not prove that they are suitable for any office and any job. We should ponder coolly over their proper place in our society. We should give them more of freedom but should also enlighten them on their obligations.

The greatness of a woman lies in her role as a mother. It is rightly said that the hand that rocks the cradle rules the world. The mother who can bring up the right sort of children is really a great benefactor of society. The pity is that the modern woman has come to shun the responsibilities of motherhood and seeks a life of adventure. She is very anxious to take part in politics. But I think a Pakistani of average means cannot afford to see his wife as a political worker. This would cause grave harm to the nation, particularly to its cultural life.

We want women of character, with moral greatness and unshakable faith. We should allow them all facili-

ties for reading, writing and choosing suitable careers. But we cannot allow them unlimited freedom. Woman enjoys a very respectable position in an Islamic society. The Holy Prophet said: "Verily Paradise lies under the feet of the mothers." What a noble tribute. It is as a mother that a woman can best serve the nation.

Before she comes to determine her position in our society the Pakistani woman must keep two things in view. Firstly, man is the hewer of wood and drawer of water. Secondly, woman is a fine piece of art. She must, therefore, not claim it as her right to do the hard labour that falls to man's lot. Her task is that of building the nation and that is, by all means, a very great task.

Summary

Women—Their Status and Responsibilities

In England or America women may demand equal rights with men but they cannot be given unlimited freedom in our society. A woman may do some work satisfactorily but she certainly is not fit for the hard duties like that of a soldier. In sports and intellectual work women have excelled men but they, being made of fine stuff, are not fit for harder jobs. A woman should realise that her greatness lies in performing the role of a mother. The modern woman due to her keenness to participate in political matters has forgotten her real responsibilities. Women should be given all possible facilities to perform their duties that they owe to the society but not the unlimited freedom that they to-day are craving for. Women must understand that they are fine specimens of art and hence not fit for hard labour.

Exercise 6

Mr. Yusuf Haroon said that he was proud to represent Pakistan whose people had resolved to uphold

the cause of democracy and liberty. "Pakistan's concept of social justice lies in equality and belief in one God. These principles," he said, "demand constant vigilance in the uneasy and apprehensive world of to-day."

He said that Pakistan's task was how best she could raise its millions from the depths of poverty, ill-health and ignorance. Unfortunately, the present world conditions did not allow the channelising of all resources to attain this end. They must, therefore, strive to maintain peace and persuade the great world Powers to use their wisdom for ridding mankind of the fear of war.

Mr. Haroon said that he was convinced that the Australians earnestly desired peace to enable them to enjoy the fruits of their labour.

Recalling the problems which confronted Pakistan on its emergence on the map of the world, Mr. Haroon said that after partition Pakistan was faced with a situation fraught with difficulties which apparently looked insurmountable. There were practically no major industries. The resources of electrical power were located outside her borders. Banking trade and commerce had been controlled by Hindus who "abandoned" Pakistan.

From across the borders, he continued, streamed in the largest body of refugees known to history who were mostlv farmers driven out from their ancestral homes in the neighbouring Dominion. Pakistan, thus, began her economic life under the worst possible economic circumstances.

"The enemies of Pakistan had thought that Pakistan would not be able to surmount these difficulties and would not survive. By God's grace not only Pakistan survived the predictions of the sceptics but also, by swift progress, stability and strength, Pakistanis had proved that freedom was dearer to them than anything else in the world," he said.

He said: "In the five years of its existence, Pakistan's import-export trade, internal economy and

the position of foreign exchange has been established with surprising ease. The State Bank and the National Bank of Pakistan are the backbone of the banking structure of the country, as a result of which Pakistan has shown a favourable balance of trade from year to year. This factor has also contributed to the great success of the loans floated by the Government. These achievements are a matter of great pride because the people have very little knowledge and experience. It was sheer determination and the iron will of the people which had made this success possible."

Summary

Pakistan Solves Her Problems

Mr. Yusuf Haroon said that the people of Pakistan believed in equality and social justice and were determined to preserve democracy. The fear of war looming on the international horizon was a hindrance in speedily solving the problems facing Pakistan of poverty, ill-health and ignorance. At the very inception Pakistan faced many problems. There were no major industries ; trade and commerce had been controlled by Hindus ; a large stream of refugees poured in. Though the task confronting Pakistanis was tremendous they have successfully solved these problems and the country is making swift progress. Banks have been established and trade and commerce have been placed on a firm footing. Loans floated by the Government have eased the situation. People, in short, emerged successful by their determination and will power.

Exercise 7

That T. B. is taking a heavy toll of life in this country is beyond dispute. The figure of T. B. patients in this country given by Dr. Abdul Aziz at the World Health Conference in London as two million, and some time ago by a W.H.O. team as three million, are appalling. It is also true that inadequacy of accom-

modation and lack of expert medical aid are a great hindrance to effective effort against this menace. But it can safely be said that the secret of the complete eradication of this disease in a country like Denmark does not lie in the multiplicity of hospitals and abundance of medical aid, for this disease can be attributed more to other factors.

Perhaps the most important of these factors is our low standard of living. Ever since Partition, mass migration and the refugee influx into this country, conditions have not yet come back to normal. The rehabilitation machinery has been slow and most of those who are said to be rehabilitated are like square pegs in round holes. On the other hand the employers are also sucking the life-blood of the working classes by adopting a policy of maximum work on minimum wages. The rich, by exploiting the poor, are becoming richer every day, while the poor are growing poorer.

As for the masses, they are still either homeless and exposed to heat and cold alike or living in huts which are no better. And, to boot, unemployment prevails everywhere. Joblessness has become the order of the day. In a big family of half a dozen, hardly one is employed. The income thus acquired does not suffice even for the bare necessities of life. Consequently the man-in-the-street is ill-clad and half-starved. Suicides, as a result of starvation, are a thing of daily occurrence. The vitality of the masses is fast declining, rendering them an easy prey to this pernicious disease which has tremendously grown during the last few years.

Lack of education is another important factor. Most people do not know what precautions they have to take to keep this infectious disease under control. Free contact with patients is helping it to spread by leaps and bounds. And the foreign made medicines are so costly that even middle class people cannot afford them easily.

Unless these factors are effectively remedied, there is little hope of our ever being able to control the whole scourge.

Summary

White Scourge

T. B. claims in this country from two to three million people annually. This indeed is shocking. The disease cannot be eradicated simply by having more hospitals and abundance of medical aid. Our low standard of living has further deteriorated with the influx of refugees. The rich are squeezing out the poor thus making the masses more susceptible to this disease. Unemployment is resulting in half-starved people who cannot procure the bare necessities of life and are prone to committing suicide. Because of these the resistance to disease has been lessened. Ignorance about measures to check the disease also helps in spreading it. Costly medicines are another obstacle and then it cannot be remedied till those factors exist.

EXERCISE 8

That man, I think, has had liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of ; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order, ready like a steam engine to be turned to any kind of work, whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations ; one who is full of life and fire ; but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience ; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself. Such a one and no other, I conceive, has had a liberal education. (P. U. 1954)

Summary

The Man with Liberal Education

The person, who has received liberal education,

leads a disciplined life. His body follows the dictates of his will and acts with ease and pleasure. His clear, strong intellect works readily and smoothly. He comprehends the truths of nature and her laws. He is full of zeal and enthusiasm but his passions are controlled and disciplined by his conscience. He loves beauty, hates wickedness and respects others.

Exercise 9

Music is the expression of qualities of thought and feeling by means of harmonies of sound or tone. Expressing feelings of joy and sorrow, of hope or disappointment in music gives a satisfaction universally appreciated. Primarily, the appeal of music is to feeling. It is used in expressing feelings too deep or too full for words. We sing or whistle when alone in expressing the sheer joy of being alive. At our work, the mere overflow of the feeling of well-being results in music. We delight in singing together or listening to music as an expression of social friendship or group feeling on all occasions in life which bring us together. Combined with dancing, plays and games, music offers one of the most satisfying forms of enjoyment of concerted rhythmic action. Connected with some purpose for unified action it reinforces thought with the inspiration of aroused emotions, as is seen in patriotic, moral and religious movements. It helps to express and intensify our enjoyment in achievement on festal occasions and celebrations.

In everyday life it is the purpose of music to help us to express in sound our feelings of joy or sorrow with a satisfaction not found in other forms of expression. This satisfaction is gotten by our singing or playing or by listening to music produced by others which interprets our own feelings. All normal persons have this feeling of satisfaction in music. There is much difference, however, in the degree in which it is possessed, and there is much difference in capacity for its expression. Very much may be done to cultivate and refine the enjoyment taken in music.

(P. U. 1953)

Summary

Music Interprets Our Feelings

Harmonious and varied tunes of music express our thoughts and feelings—the feelings of joy and sorrow. When delighted we whistle and when contented we sing. Music succeeds where words fail in expressing our deepest feelings and this expression gives us immense satisfaction. Similarly the music produced by others and interpreting our feelings also gives us satisfaction. Singing in chorus we express group feelings or social friendship. When accompanied with dancing it becomes one of the most satisfying forms of enjoyment. Patriotic and religious songs inspire as well as please us. All normal persons find satisfaction in music but the degree of satisfaction varies from person to person.

Exercise 10

No one can doubt that it is the duty of men and women to think not of their own interests, but of the interests of those who are dependent upon them; that is, of the interests of their families. But our country is one great family to which we all belong. Men and women, then, should remember that it is their duty to think of the interests of their country, and should put these interests above all others. We must not imagine, however, that by caring about our country, and thinking what is best for it, we shall run any risk of neglecting the interests of our families or of ourselves. If we rightly understand our duty to ourselves and families, and do that duty, we shall at the same time be doing our duty to the mother of us all—our country.

Our country expects every man to do his duty; but in the interest of his country, of his family and of himself, a man's first duty is to make the best use of the powers of body and powers of mind with which he is born and of the opportunities for using the powers which come in his way.

It is easy to see that if men and women are to make the best of themselves, they must begin when they are boys and girls to plan how they shall do it. The first and most important way of making the best of ourselves is doing the work that suits us best. As we have all to work in some way or other, it is of great importance that we should work at what we can do well. (P.U. 1952)

Summary

How Best to Serve One's Country

We should think not only of our interests but those of our dependents and of our family and, consequently, of our country, which is one great family. By so doing we shall not be neglecting out duty towards our family. And, on the other hand, when we do our duty to ourselves and our family we shall be serving our country at the same time. We can best serve our country and family by making the best use of the powers of out body and mind. This is possible if we start doing the work which suits us best right from our boyhood or girlhood and avert ourselves of all the opportunities offered to us.

EXERCISE 11

Have you ever rightly considered what the mere ability to read means; that it is the key which admits us to the whole world of thought and fancy and imagination, to the company of saint and sage, of the wisest and the wittiest at their wisest and wittiest moments; that it enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time? More than that, it annihilates time and space for us, it revives for us without a miracle, the age of wonder, endowing us with the shoes of swiftness and the cap of darkness, so that we walk invisible like fern-seed, and witness unharmed the plague at Athens or Foluance or London; accompany Caesar on his marches, or look in on Catiline in council with his fellow-conspirators, or Guy Fawkes in the cellar of St. Stephen's. We often hear of people who will descend to any servility, submit to any insult,

for the sake of getting themselves or their children into what is euphemistically called good society. Did it occur to them that there is a select society of all the countries to which they and theirs can be admitted for the asking, a society, too, which will not involve them in ruinous expense and still more ruinous waste of time and health and faculties.

Summary

What Reading Does?

Reading admits us to the company of people and to the world of thought and imagination. It cuts time and space, transports us to the heroic and golden past, revives the historical personages and re-enacts the incidents of the past. People yearn to be admitted to great society even at the expense of personal insult but they forget that they very easily and inexpensively can find their way to select society through books.

EXERCISE 12

It is the height of selfishness for men, who fully appreciate in their own case the great advantages of a good education, to deny these advantages to women. There is no valid argument by which the exclusion of the female sex from the privileges of education can be defended. It is argued that women have their domestic duties to perform, and that, if they were educated, they would bury themselves in their books, and have little time for attending to the management of their household. Of course, it is possible for women, as it is for men, to neglect necessary work in order to spare more time for reading sensational novels. But women are no more liable to this temptation than men, and more women would be able to do their household work all the better for being able to refresh their minds, in the intervals of leisure, with a little reading. Nay, education would even help them in the performance of the narrowest sphere of womanly duty. For education

involves knowledge of the means by which health may be improved or served, and enables a mother to consult such modern books as will tell her how to rear up her children into healthy men and women and skilfully nurse them and her husband when disease attacks her household.

Summary

Advantages of Female Education

Realising the advantages of education men deny this privilege to women advancing the argument that as women have mainly to attend to domestic duties, they will waste time in studying books. But they forget that such a recreation will refresh their minds and help them to do more work. Moreover, the useful knowledge that they can get from books will make them look after their family members in a better way.

EXERCISE 13

Literature stands related to man as science stands to Nature; it is his History. Man is composed of body and soul; he thinks and he acts; he has appetites, passions, affections, motives, designs; he has within him the life-long struggle of duty with inclination; he has an intellect fertile and capacious; he is formed for society, and society multiplies and diversifies in endless combination his personal characteristics, moral and intellectual. All this constitutes his life: of all this literature is the expression; so that literature is to man in some sort what autobiography is to the individual; it is his Life and Remains. Moreover he is the sentient, intelligent, creature and operative being, quite independent of any extraordinary aid from Heaven, or any definite religious belief; and as such, as he is in himself, does literature represent him; it is the Life and Remains of the natural man, innocent or guilty. I do not mean to say that it is impossible in its very notion that literature should be tinctured by a religious

spirit. Hebrew literature, as far as it can be called literature, certainly is simply theological and has a character imprinted on it which is above Nature; but I am speaking of what is to be expected without any extraordinary dispensation; and I say that, in matter of fact, as science is the reflection of Nature, so is literature also—the one, of nature physical, the other of Nature moral and social. Circumstances, such as locality, period, language, seem to make little or no difference in the character of literature, as such; on the whole all literatures are one; they are the voices of natural man.—*C. Newman.*

Summary

Literature is the Reflection of Man

Man has body and soul, he has thoughts and actions and these are expressed through literature. It, therefore, represents man's life. It represents the natural man. At times, however, as is the case with Hebrew literature, theological elements, too, are mixed up. Literature reflects the moral and social nature of man. All literatures are the voices of the natural man.

Exercise 14

A much abused writer of the nineteenth century said, "Up to the present the philosophers have only interpreted the world, it is also necessary to change it." No statement more fittingly distinguishes the standpoint of humanistic philosophy from the scientific outlook. Science is organised workmanship. Its history is co-extensive with that of civilized living. It emerges as soon as the secret love of the craftsman overflows the dam of oral traditions, demanding a permanent record of its own. It expands as the record becomes accessible to a widening personnel, gathering into itself and co-ordinating the fruits of new crafts. It languishes when the social incentive to new productive accomplishments is lacking, and when its custodians lose the will to share it with

others. Its history, which is the history of constructive achievements of mankind, is also the history of democratisation of positive knowledge. This book is written to tell the story of its growth as a record of human achievement, a story of satisfaction of the common needs of mankind, disclosing as it unfolds new horizons of human well-being, which lie before us, if we plan our new resources intelligently.

Summary

Science and Mankind

As man has become civilised, he has resorted to books to guard his growing knowledge of the crafts instead of handing it down by word of mouth. Science is thus the history of human achievement promising future well-being, and is intimately linked with the common life of mankind. It should, therefore, be humanised and democratised, instead of being made an intellectual preserve of the few.

EXERCISE 15

The man who thinks as his friends think is usually a mental prostitute. We have all met fellows who are always agreeing with their friends. They are usually afraid to voice a different opinion. They take the path of least resistance. It goes without saying that men of this nature never distinguish themselves. They forget that their friends would have more respect for them if they had their own ideas even if they were peculiar. It is difficult to pick out any one particular motor car in a group when it is just the same shade as the others, but one white vehicle among ten thousand blue ones is constantly seen.

The pyramids of Egypt, the leaning tower of Pisa and the skyscrapers of New York stand as monuments to radicalism. They are the creations of daring minds. It would seem that the things that endure are the things that are different. If these wonders of the world should

crash to-morrow, the mere memory of it would live for ages.

Radicals are usually leaders of men. A man cannot lead when he has the same ideas as the men he is going to lead. To keep his men following him he must always keep ahead of their thoughts and win them over to his new ideas.

Summary

Dare to be Different

Those who cannot dare to differ with their friends can never distinguish themselves or give others the lead. They are like motor cars of the same shade and having no distinctive quality. Daring minds have built great monuments and only the things that are different can last. Only that person can be a leader who has individual opinions and whose mind works ahead of others.

UNSOLVED EXERCISES

Exercise 1

The boy (Philip Sidney) was at first brought up at Penshurst, but was soon taken farther west to Ludlow Castle. At the time his father, in the interval of two terms of Government in Ireland, was president of the principality of Wales, which was then separately governed by a high officer of state ; Ludlow Castle, then a noble palace, now a magnificent ruin, was his official residence. Owing to his father's residence being in the western side of England, the boy Philip was sent to school at Shrewsbury, which was just coming into fame as a leading public school.

On the same day there entered Shrewsbury School another boy of good family, who also attained great reputation in literature and politics, Fulke Greville, afterwards Lord Brooke......He was Sidney's life-long friend, and subsequently his biographer......

Sidney was a serious and thoughtful boy. The

companion of his youth Grevelle, wrote. "I will report no other wonder than this, that, though I lived with him and knew him for a child, yet I never knew him other than a man, with such staidness of mind, and familiar gravity, as carried grace and reverence above greater years; his talk ever of knowledge, and his very play tending to enrich his mind; so that even his teachers found something in him to observe and learn above that which they had usually read or taught......" Gravity of demeanour characterised Sidney at all periods of his life.

From childhood Sidney was a lover of learring. At 11 years old he could write letters in French and Latin......At fourteen Philip left Shrewsbury for the University of Oxford—for the great foundation of Christ-church......At Oxford, Sidney eagerly absorbed much classical learning and gathered many new friends.

Exercise 2

It is self-evident that until a child has acquired a certain command of the native language no other educational development is ever possible. If progress is not made at any one time in the region of arithmetic or history or geography, the child merely remains backward in that respect, and the deficiency can be made up later. But a lack of language is a lack of the means of communication and of thought itself. Moreover, among the vast mass of population, it is certain that if a child is not learning good English he is learning bad English, and probably bad habits of thought; some of the mischief done may never afterwards be undone. Merely from this point of view English is plainly no matter of inferior importance, nor even one among the other branches of education but the one indispensable preliminary and foundation of all the rest.

Exercise 3

Often the reading of a single book has changed a man's whole life. John Wesley, while a young student at Oxford,

read William Law's *Serious Call* and it put him on the track that led to his greatness as an Evangelist. Ignatius de Loyola, a gay young Spanish cavalier, was wounded in battle and to pass the time in his sick room, he looked through a volume of the *Lives of Saints*. As a result, the knight and the courtier became the ascetic and beggar monk, the founder of the great Jesuit order whose influence has reached round the world.

Since books have so much to do with the making of life, it is surely the part of wisdom to choose the best books for our reading and to reject those which are worthless.

Of making many books there is no end. If the writer of Ecclesiastes could thus write in his days his bewilderment can be imagined if he were to be confronted with the list of the books which are poured out year by year in a ceaseless stream from modern presses. One person can read only a comparatively small number out of this vast output. It is, therefore, of utmost importance that the books selected for reading should be the most worthwhile. The reading of some books will leave the reader in possession of treasures which cannot be counted. It is worth while learning Italian if only to read Dante as he ought to be read. It has been said that certain books, being read and reread, find their way into thought and action. Plutarch's *Lives* has been called the pasture of great souls.

Exercise 4

In the long quiet evenings they gathered round the sitting-room fire. There Coleridge was at his happiest and best. Remembering how he had almost died of his loneliness and heart-sickness, he felt as he looked around on all he most loved, gathered into one room an utter content. William read aloud night by night the poem of Coleridge. Coleridge gradually quickened into the chanting of the poem, began at his own suggestion and full, from beginning to end, of love for himself. When William drew near the end with his gorgeous invocation and proud

summoning up of things past, his heart which had seemed frozen by its troubles, melted within him. He felt a passionate pride in the work. William was garlanded by this poem, he had proved himself. There could be no doubt that he was a great poet. The work was noble. Presently the generous exultation passed into deepest self-abasement and Coleridge sat staring before him with a look of dreary heart wasting, like one stupefied with misery, deaf to all voices of comfort, cowering over his own futility. William had desired himself, had stayed at home and lived austerely and hard and achieved, while he had yielded to each sick whim, had wandered from lovely Grasmere to lovely Sicily, from the coast of Italy back to the mountains of Keswick and had brought back a grotesque dropsical body, disgraceful in a man of his years, diseased desires and a broken will. He had corrupted himself. All it was death and corruption that he saw. He heard again William's voice deepening and thickening at the lines.

I have thought,
Of thee, thy learning, gorgeous eloquence,
And all the strength and plumage of thy youth.

EXERCISE 5

There are other qualities which a travelling companion must possess. His health, for instance, must be equal to your own ; nothing is more distinctive of harmony than any difference in your respective powers of endurance. The companion must be able to feel exhausted exactly the same moment, not a second sooner or later, as or than you get exhausted yourself. He must never desire to lie down and rest when you wish to visit the Bargello : he must never wish to visit the Bargello when you desire to lie down and rest. The question of warmth, also, is apt to cause disagreement. Being a chilly person myself, I should never desire to embark on foreign travel with a fresh-air friend. Being indifferent to heat, I should not select a person who collapsed (as so many English people collapse) when the temperature rises above

seventy degrees. Food also is a submerged reef upon which the barque of compassionate voyage has often foundered. Women, I have found, are less greedy than men, but far more fastidious. They are quite prepared to subsist for a whole day on buns and bananas and have no instinctive desire for a square meal. Some atavistic instinct in them rejoices in an escape from this symbol of domesticity, and thus whereas the man always likes his table and his chair, his knife his fork and plate, a woman is quite happy with a newspaper spread upon her lap, and a sponge cake inside it. Drink also is a frequent subject for controversy. I should never consent to embark upon a travel holiday with any person who was not prepared to drink copiously, variously, and, if need be, excessively all the time.—HAROLD NICHOLSON : *Travelling Companion.*

EXERCISE 6

A great book is born of the brain and heart of its author ; he has put himself into its pages ; they partake of his life, and are instinct with his individuality. It is to the man in the book, therefore, that to begin with we have to find our way. We have to get to know him as an individual. To establish personal intercourse with our books in a simple, direct, human way, should thus be our primary and constant purpose. We want first of all to become, not scholars, but good readers ; and we can become good readers only when we make our reading a matter of close and sympathetic companionship. "Personal experience," it has been rightly said, "is the basis of all real literature" ; and to enter into such personal experience, and to show it, is similarly the basis of all real literary culture. A great book owes its greatness in the first instance to the greatness of the personality which gave it life ; for what we call genius is only another name for freshness and originality of outlook upon the world, of insight, and of thought. The mark of a really great book is that it has something fresh and original to say, and that it says this in a fresh and independent way. It is the utterance of one who has himself been close to

these aspects of life of which he speaks, who has looked at them with his own eyes, who by the keenness of his vision has seen more deeply into things, and by the strength of his genius has apprehended their meaning more powerfully than the common race of men; and who in addition has the artist's wonderful faculty of making us see and feel with him. "A good book," as Milton finely says in words which, however hackneyed, can hardly be too often repeated, "is the priceless life-blood of a master-spirit and embodied and treasured up on purpose to a life beyond life." To throw open our whole nature to the quickening influence of such a master-spirit, to let his life-blood flow freely into our veins, is the preliminary step in literary culture—the final secret of all profitable reading.

Read the above passage carefully and answer the following :—

(*i*) Make a precis of the given passage, not exceeding one-third of the original passage in length.

(*ii*) Enumerate the qualities of a great book.

Exercise 7

When I go into a stranger's library, I wander round the bookshelves to learn what sort of a person the stranger is and when he comes in I feel that I know the key to his mind and the range of his interest. A house without books is a characterless house, no matter how rich the Persian rugs and elegant the settees and the ornaments. The Persian rugs only tell you whether he has got money, but the books tell you whether he has got a mind as well. It is not the question of money that we do not buy books, I repeat that books are the cheapest as well as the best part of the equipment of a house. You can begin your library with the expenditure of a couple of shillings. Nearly all the best literature in the world is at your command at two shillings a volume. For five pounds you can get a library of fifty books. Even if you don't read them yourself they are a priceless investment for your children.

What delight is there like the revelation of books, the sudden impact of a master-spirit, the sense of window flung wide open to the universe ?

It is these adventures of the mind, the joy of which does not pass away that gives the adventure of life itself beauty and fragrance.

EXERCISE 8

In this world of human affairs there is no worse nuisance than a boy at the age of fourteen. He is neither ornamental nor useful. It is impossible to shower affection on him as on a little boy and he is always getting in the way. If he talks with a childish lisp he is called a baby and if he answers in a grown up way he is called impertinent.

In fact any talk at all from him is resented. Then he is at the unattractive, growing age. He grows out of his clothes with indecent haste, his voice grows hoarse and breaks and quavers, his face grows suddenly angular and unsightly. It is easy to excuse the shortcomings of early childhood but it is hard to tolerate even unavoidable lapses in a boy of fourteen. The lad himself becomes painfully self-conscious when he talks with elderly people. He is either forward or else so unduly shy that he appears ashamed of his very existence.

Yet it is at this very age when in his heart of hearts a young lad most craves for recognition and who shows him consideration. But none dare openly love him for that would be regarded as undue indulgence, and therefore bad for the boy. So what with scolding and chiding, he becomes very much like a stray dog that has lost his master.

For a boy of fourteen his own home is the only paradise. To live in a strange house with strange people is little short of torture, while the height of bliss is to receive the kind looks of women and never to be slighted by them.—*Tagore.*

Exercise 9

Oxford, the Oxford of the past, has many faults; and she has heavily paid for them in defeat, in isolation, in want of hold upon the modern world. Yet we in Oxford, brought up amidst the beauty and sweetness of that beautiful place, have not failed to seize one truth :—the truth that beauty and sweetness are essential characters of a complete human perfection. When I insist on this, I am all in the faith and tradition of Oxford. I say boldly that this our sentiment for beauty and sweetness, our sentiment against hideousness and rawness, has been at the bottom of our attachment to so many beaten causes, of our opposition to so many triumphant movements. And the sentiment is true and has never been wholly defeated, and has shown its power even in defeat. We have not won our political battles, we have not carried our main points, we have not stopped our adversaries, advancing we have not marched victoriously with the modern world ; but we have told silently upon the mind of the country, we have prepared currents of feeling which sap our adversaries' position when it seems gained, we have kept up our own communication with the future.
—Matthew Arnold : *Sweetness and Light.*

Exercise 10

Though we often take long journeys and cross the seas to examine curiosities, we neglect them when they lie beneath our very eyes, either because Nature has made us prone to be heedless of what is near to our hands and intent only upon what lies at a distance from us, or because the more easy a thing is of access the less our desire to see it becomes, or because we postpone the journey with the idea that we shall frequently pay a visit to what we can see as often as we feel the inclination thereto. But whatever the reason may be, there are many objects of interest in our city and near to it which we have not even heard of, much less seen, though if they had been located in a foreign land, which is rich in

marvels and advertises these well, we should have heard of them, read of them, and examined them long ago.

Exercise 11

Translations are often injurious to literature. They may indeed be highly beneficial, by promoting that commerce of thought, which is the great end of intercourse among nations, and of which the lower mercantile commerce should be the symbol and the instrument. Very often, however, a translator goes through his work as a job ; and even when he has entered upon it spontaneously he will mostly grow weary after a while, and continue it merely as a task work. Whether from natural inaptitude, or from exhausted interest, he makes no steady strenuous endeavour to realize the conceptions of his author and to bring them out vividly and distinctly, even before his own mind. But he has put on harness, and must go on. So he writes vaguely and hazily; tries to make up for the feebleness and incorrectness of his outlines by daubing the picture over with gaudy colours, and getting no distinct perception of his author's meaning, nor having any distinct meaning of his own, he falls into a noxious habit of using words without meaning.

Exercise 12

The career of Philip of Macedon resembles most nearly that of the great Muscovite Czar (Peter the Great); but there is this important difference, that Philip had, while young, received in Southern Greece the best education in all matters of peace and war that the ablest philosophers and generals of the age could bestow. Peter was brought up among barbarians and in barbaric ignorance. He strove to remedy this when a grown man, by leaving all the temptation to idleness and sensuality, which his court offered, and by seeking instruction abroad. He laboured with his own hands as a common artisan in Holland and England, that he might return and teach his subjects how ships, commerce, and civilisation could be acquired. There is a degree of heroism here superior to

anything that we know of in the Macedonian king. But Philip's consolidation of the long disunited Macedonian Empire—his raising a people, which he found the scorn of their civilised southern neighbours, to be their dread—his organisation of a brave and well-disciplined army, instead of disorderly militia—his creation of maritime force, and his systematic skill in acquiring and improving seaports and arsenals—his patient tenacity of purpose under reverses—his personal bravery—and even his proneness to coarse amusements and pleasures—all mark him out as the prototype of the imperial founder of the Russian power. In justice, however, to the ancient hero, it ought to be added, that we find in the history of Philip no examples of that savage cruelty which deforms so grievously the character of Peter the Great.—CREASY: *Decisive Battles.*

EXERCISE 13

But a window is a frame for other pictures besides its own, sometimes for moving ones, as in the instance of a cloud going along, or a bird, or a flash of lightning ; sometimes for the distant landscape, sometimes the nearer one, or the trees that are close to it, with their lights and shades ; often for the passing multitude. A picture, a harmony, is observable, even in the drapery of the curtains that invest it ; much more in the sunny vine-leaves or roses that may be visible on the borders, or that are trailed against it, and which render many a poor casement so pleasant. The other day, in a very humble cottage window in the suburbs, we saw that beautiful plant, the nasturtium trained over it on several strings ; which must have furnished the inmates with a screen as they sat at their work or at their tea inside, and at the same time permitted them to see through into the road, thus constituting a far better blind than is to be found in many great houses. Sights like these give a favourable impression of the dispositions and habits of the people within—show how superior they are to their sophisications, if rich, and how possessed of natural refinement, if among the poorer classes, Oh ! the human mind is a fine grace-

ful thing everywhere, if the music of nature does but seize its attention, and throw it into its natural attitude. —Leigh Hunt : *Windows.*

Exercise 14

And now, remember, you soldier youths, who are thus in all ways the hope of your country ; or must be, if she have any hope : remember that your fitness for all future trust depends upon what you are now. No good soldier in his old age was ever careless or indolent in his youth. Many a giddy and thoughtless boy has become a good bishop, or a good lawyer, or a good merchant ; but no such an one ever became a good general. I challenge you, in all history, to find a record of a good soldier who was not grave and earnest in his youth. And, in general, I have no patience with people who talk about "the thoughtlessness of youth" indulgently. I had infinitely rather hear of thoughtless old age, and the indulgence due to that. When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with his fate, if he will, but what excuse can you find for wilfulness of thought, at the very time when every crisis of future fortune hangs on your decision ? A youth thoughtless ! when the career of all his days depends on the opportunity of a moment ! A youth thoughtless ! When his very act is a foundation stone of future conduct, and every imagination a fountain of life or death ! Be thoughtless in any after years, rather than now—though, indeed, there is only one place where a man may be nobly thoughtless—his death-bed. No thinking should ever be left to be done there.

—Ruskin : *Lecture on War*

Exercise 15

If you want to share the joys of the intensive reader you must almost abandon the hope of being a really extensive reader too. "A few children of the gods have done it," as the Cumacan Sibyl said of going to Hell and coming back safe, but most of us are merely human on

both sides, and life is short. Bacon says that charity will scarcly water the ground if it must first fill a pool; and if you should have a true intimacy to maintain with a dozen supremely beloved authors, you will hardly be able to work up also the amazingly wide acquaintance which many people seem to have with the whole field of letters. So you may take a very small holding on the slopes of Parnassus, or you may get shooting rights over the whole of the mountain. But there is no getting both. And if you go for the freehold, you must be prepared for the whips and scorns that await the man of few books at the hands of those who can talk about many. Yet is there a refuge awaiting you too. It is easier to write pretty well than to talk up to the level of any society that affects the things of the mind. You can turn author yourself. You can go ply the homely shepherd's trade. —C. E. MONTAGUE: *Quotations.*

EXERCISE 16

The short story is not in the least likely to displace the novel for the very good reason that it cannot meet the novel on the novel's own ground, or do precisely what the novel does. It cannot, for instance, exhibit life in its variety and complexity, for this needs a larger canvas than the story provides. Nor, for the same reason, can it deal with the evolution of character, which is one of the most important problems of modern prose fiction... ..It is a matter of common experience that we have to live for some time with men and women to see them in different relationships and circumstances before we get really to know them; and this, I take it, is as true of men and women in fiction as it is of men and women in actual life. But in the short story we meet people for a few minutes and see them in a few relationships and circumstances only; and while it is indeed true that concentration of attention upon a particular aspect of character may result in very powerful impression, still, as a rule, such impression is not exactly comparable with that left by an ampler, more detailed, and more varied representation. Hence those characters in fiction who dwell in our

imagination as fully portrayed and completely alive, as, if I mistake not, generally characters in novels. So long as people are interested in the intricacy and many-sidedness of life and in minute studies of character in the making or unmaking, all may thus safely conclude that the novel will hold its own as the representative type of modern literary art.—HUDSON : *The Study of Literature.*

EXERCISE 17

One of the most surprising discoveries of our age is the discovery of the vault of heaven. That phrase, we thought, was a mere poetic survival from the time when people could not grasp that there was really nothing above us. But now we are finding there really is a vault. Of course we have known for what seem to us many years now (but it is really only a few)—that there are up above our heads at least two ceilings or vaults which are of very practical use to us now—the Heaviside layer along the echoing vault of which wireless words must run, and the Appleton layer, on which echo the 'short waves.' But such vaults seem to us just as intangible and immaterial as the wireless words which glide along them. I think, then, it makes the vault of heaven gain immensely in solidity when we learn that the sound waves' loud noises, can and do run along that vault just as they bound along a vault of stone. Of course you need an immense shout really to make the sky echo. But it can be done. Up in the chill and silence of the Arctic night lately, a series of huge crackers were set off, 13,500 pounds of explosives were fired. And it was found, as had been suspected, that the sound-waves ran up against the vault of heaven, and then landed back to earth. That is the explanation of the fact which has been known for some time, that great crashes can generally be heard within a circle of some 150—200 miles across, then there is a belt of silence ; and then, outside that again, the sound is heard, the sound waves coming back to earth echoing off the vault of the sky.—GERALD HEARD : *The Vault of Heaven.*

Exercise 18

The narrow nationalism which marks the modern world has its roots deep down in the past. The ancient Greeks divided mankind into two classes : Greeks and "Barbarians." The Greeks were inhabitants of Greece, and the 'Barbarians " occupied the remainder of the world. The earth was supposed to be shield-shaped with Mount Olympus in Thessaly as its exact centre. This mountain which is 9,700 feet high was believed by the Greeks to be the highest mountain in the world. On top of this mountain Greek gods were supposed to live. The Greeks imagined that they were the descendants and favourites of gods and that the "Barbarians" were mere nobodies. The ancient Romans also considered all non-Romans, including the Greeks, as Barbarians. Many of the so-called Barbarians were superior to the Romans, but they were alway treated by the Romans with contempt. This feeling of superiority among the Greeks, Romans and other people had its origin in the tribal instinct. The tribal instinct is the instinct to stand by one's group and exaggerate the importance of one's place of living. It is the instinct of partiality or the instinct which prompts one to say, "My country ! May she ever be right. But right or wrong, my country !" "Patriotism," as is usually understood, is an expression of the tribal instinct. The true patriot does not believe that his country is the only country in the world, not necessarily the best country but he wants it to be a better country than it is, and he works to make it so. (P. U. 1949 Supp.)

Exercise 19

To have a second language at your disposal, even if you only know it enough to read it with pleasure, is a sensible advantage. Our educationists are too often anxious to teach children so many different languages that they never get far enough in any one to derive any use or enjoyment from their study. The boy learns enough Latin to detest it ; enough Greek to pass an examination ; enough French to get from Calais to Paris ; enough German to exhibit a diploma ; enough Spanish or

Italian to tell which is which; but not enough of any to secure the enormous boon of access to a second literature.

Choose well, choose wisely and choose one. Concentrate upon that one. Do not be content until you find yourself reading it with real enjoyment. The process of reading for pleasure in another language rests the mental muscles; it enlivens the mind by a different sequence and emphasis of ideas. The mere form of speech excites the activity of separate brain-cells, relieving in the most effective manner the fatigue of those in hackneyed use. One may imagine that a man who blew the trumpet for his living would be glad to play the violin for his amusement. So it is with reading in another language than your own —CHURCHILL. (P. U. Inter. 1945)

EXERCISE 20

It is now generally admitted that the engineering difficulties of building a tunnel under the Straits of Dover are not insurmountable and sufficient preliminary work has long ago been completed on which to base the actual plans for the work. Those in favour of the scheme urge that in time of war troops could be moved with far greater speed and secrecy than could be attained by the use of shipping. The submarine danger would be averted and there would be a great saving in the number of patrol vessels needed for convoy work across the Channel as well as in the number of merchant ships required for the carriage of troops and supplies.

Despite these obvious advantages in time of war, the Channel tunnel project has not yet met with any great measure of support from British military opinion. That the tunnel could be destroyed in time of need is admitted, though the responsibility of blowing up such a valuable means of communication might prove as onerous as to cause fatal hesitation on the part of a commander at a critical moment. A more serious objection to the tunnel is the fact that its existence might influence the commander of the B. E. F. in deciding his strategical plan.

(P. U. Inter. 1940)

POETRY PASSAGES

Give the substance of the following poems :—

EXERCISE 1

With fingers weary and worn,
With eyelids heavy and red,
A woman sits, in unwomanly rags—
Plying her needle and thread—
Stitch——stitch——stitch !
In poverty, hunger and dirt,
And still with a voice of dolorous pitch
She sang the " Song of the Shirt."
Work—work—work—!
My labour never flags
And what are its wages ? A bed of straw,
A crust of bread—and rags.
That shattered roof—and this naked floor.
A table—a broken chair—
And a wall so blank, my shadow I thank,
For sometimes falling there.

(P. U. 1950)

Substance. Dressed in torn clothes, with fingers weary and eyes tired, the poor tailoress stitches the clothes throughout the day and while stitching sings the 'Song of the Shirt.' This strenuous labour has little reward. She lives in a shabby house with a straw bed, broken furniture and discoloured walls. A few crumbs of bread are what she gets to feed herself.

EXERCISE 2

Life ! I know not what thou art,
But know that you and I must part ;
And when, or how, or where we met
I owe to me 's a secret yet.
Life ! we've been long together
Through pleasant and through cloudy weather ;

'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear ;
Then steal away, give little warning,
Choose thine own time ;
Say not Good Night, but in some brighter clime
Bid me Good Morning.

Substance. The poet does not remember how and where he met life but is sorry that after a long companionship with life he will have to part ; the parting will be a touching scene. He, therefore, requests life to slink away quietly and welcome him to a happier world.

EXERCISE 3

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers
And watered the furrows with tears.
It is not just as we take it—
This mythical world of ours ;
Life's field will yield, as we make it,
A harvest of thorns or flowers.

Substance. We should not expect a reward without labour and whatever we sow so shall we reap.

EXERCISE 4

When we two parted
In silence and tears,
Half-broken-hearted,
To sever for years,
Pale grew thy cheek and cold,
Colder thy kiss ;
Truly that hour foretold
Sorrow to this !
The dew of the morning
Sunk chill on thy brow ;
It fell like the warning
Of what I feel now.
Thy vows are all broken,

And light is thy flame :
I hear thy name spoken
And share in its shame.

Substance. The poet describes the touching and sad sceen of separation with his beloved. There were tears, cold cheeks and sorrow foretelling an unhappy future and giving a warning of a sad life. People talk about his beloved but she has forgotton him.

Exercise 5

One day I wrote her name upon the sand,
But came the waves and washed it away :
Again I wrote it with a second hand,
But came the tide, and made my pain his play.
Vain man, said she, that dost in vain assay,
A mortal thing so to immortalize,
For I myself shall like to this decay,
And eck my name be wiped out likewise
Not so, (quoth I) let baser things devise
To die in dust, but you shall live by fame
My verse your virtues rare shall eternalize.
—Spencer

Substance. When the poet twice made fruitless efforts to write his beloved's name on sand but it was washed away by the waves, she said that a mortal could not thus he immortalized. The poet paying her a compliment said that her virtues would be immortalized by his poetry.

Unsolved—Exercise 1

He that is down, needs fear no fall,
He that is low, no pride ;
He that is humble, ever shall
Have God to be his guide
I am content with what I have,
Little be, or much :
And, Lord, contentment still I crave,
Because thou savest such.

Fullness to such a burden is
That go on pilgrimage :
Here little, and thereafter bliss
Is best from age to age.

Exercise 2

Within the garden's peaceful scene,
Appeared two lovely foes,
Aspiring to the rank of Queen,
The Lily and the Rose.
The Rose soon redenned in rage,
And swelling with disdain,
Appealed to many a poet's page
To prove her right to reign.
The Lily's height bespoke command
A fair imperial flower :
She seemed designed for Flora's hand,
The sceptre of her power.
This civil bickering and debate
The goddess chanced to hear,
And flew to save ere was too late
The pride of the parterre.
Yours is, said she, the noblest hue,
And yours the statelier mein.
And till a third surpass you
Let each be deemed a queen.

Note.—'Flora' is the goddess of flowers, and **'parterre'** may be taken to mean flower-beds or a garden.

Exercise 3

Follow a shadow, it still flys you,
Seem to fly it, it will pursue ;
So, court a mistress, she denies you ;
Let her alone, she will court you.
Say are not women truly, then,
Styled but the shadows of us men ?
At morn and even shades are longest
At noon they are short or none :
So men at weakest they are strongest,

But grant us perfect, they're not known
Say are not women truly, then,
Styled but the shadows of us men ?
—Ben Jonson.

Exercise 4

Busy, curious, thirsty fly !
Drink with me and drink as I ;
Freely welcome to my cup,
Couldst thou sip and sip it up :
Make the most of life you may,
Life is short and wears away.
Both alike are mine and thine
Hastening quick to their decline ;
Thine's a summer, mine's no more,
Though repeated to threescore,
Threescore summers, when they're gone
Will appear as short as one.

Exercise 5

Fair Daffodils, we weep to see
You haste away so soon ;
As yet the early-rising sun
Has not attained his noon.
Stay, stay
Until the hasting day
Has run
But to the evensong ;
And, having pray'd together, we
Will go with you along.
We have short time to stay, as you,
We have as short a spring ;
As quick a growth to meet decay,
As you, or anything.
We die.
As your hours do, and dry
Away
Like to the summer's rain ;
Or as the pearls of morning's dew,
Ne'er to be found again.

Exercise 6

Go, lovely Rose—
Tell her that wastes her time and me,
That now she knows
When I resemble her to thee,
How sweet and fair she seems to be.

Till her that's young,
And shuns to have her graces speed,
That hadst thou sprung
In deserts where no men abide,
Thou must have uncommended died.

Small is the worth
Of beauty from the light retired ;
Bid her come forth,
Suffer herself to be desired,
And not blush so to be admired.

Then die—that she
The common fate of all things rare
May read in thee ;
How small a part of time they share
That are so wondrous sweet and fair.

Exercise 7

O Mistress mine, where are you roaming ?
O, stay and hear ! your true love's coming,
That can sing both high and low ;
Trip no further, pretty sweeting ;
Journeys end in lovers' meeting,
Every wise man's son doth know.

What is love ? 'tis not hereafter ;
Present mirth hath present laughter ;
What's to come is still unsure :
In delay there lies no plenty ;
Then come kiss me, sweet-and-twenty,
Youth's stuff will not endure.

EXPANSION

Expansion is the opposite of summarizing. It means expanding and explaining instead of making it brief. Expansion also does not mean paraphrasing, *i.e.*, the student should not put the lines of poetry simply in prose order or paraphrase in simple English, but he should explain it fully, trying to make the sense of those lines as clear as he possibly can do. A few examples are given below.

Exercise 1

My thoughts are with the dead ; with them
I live in long past years.
Their virtues love, their faults condemn,
Partake their hopes and fears ;
And from their lessons seek and find,
Instruction with an humble mind.

(P. U. 1946)

Expans. The poet recollects his dead friends and relatives and when he remembers them the memories of the past are revived and the lovely scenes stored up in his mind are once again recreated. The memory of those dear ones serves a good purpose—it acts like a guide to him. He loves and imitates their good actions and tries to avoid the mistakes that they committed and shuns the faults that were found in them. Thus the lives of those persons give him useful instruction and makes him learn lessons which have great utility and usefulness. So he can take a leaf out of others' books and bring about a happy change in his own life.

Exercise 2

Out of the day and night
A joy has taken flight ;
Fresh spring and summer and winter hoar
Move my faint heart with grief, but with delight
No more—oh, never more !

—Shelley

Expans. Shelley mourns the sad change that has come in his life. The golden days are over, the joy has flown away and happiness no more shines upon him. Even the objects of nature which used to charm him have lost their fascination. The winter, the summer and spring only intensify his grief. The glory has vanished, the joy has disappeared and a sad gloom has settled over him.

EXERCISE 3

Sceptre and crown,
Must tumble down,
And in the dust be equal made,
With the poor crooked scythe and spade.
(P. U. 1944)

Expans. Death spares none. It lays its icy hands on kings and beggars alike and then reduces them to the same level. A rich man will find no air-conditioned grave to lie in ; his will be as humble as that of a poor labourer. Might and power, rank and authority avail nothing. Death treats all equally, proves the futility of human life and the transitory (عارضی) nature of human pomp and power. Then there is no reason why the rich should be proud of their position for they are to be humbled by death, and equalled with the poor. Death, the mighty leveller, knows no distinction between the rich and the poor.

EXERCISE 4

Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.

Expans. There are people who cannot tolerate ups and downs in their lives. They want it to be even, powerful and smooth. They are the grudging and grumbling type and lack perseverance. The slightest difficulty depresses them and they start complaining. They want life to be uneventful which it cannot be. They want to have all

pleasures and no sorrows, they constantly want to live in sunshine of happiness but they do not realize that it is only the contrast which makes the sunshine look bright. Such people cannot be successful in the world.

Exercise 5

Death, be not proud, though some have called thee
Mighty and dreadful, for thou are not so :
For those whom thou think'st thou dost overthrow
Die not, poor Death ; nor yet canst thou kill me.

Expans. The poet, addressing Death, asks her not to feel flattered of her might and power. Some people wrongly come to form the opinion that death is a frightening, dreadful and powerful thing but the poet cannot see eye to eye with such persons. The poet is of the opinion that those who are attacked by death are not completely vanquished. Death, in fact, can do little harm to people. According to the poet she is a helpless and a powerless thing and therefore should not be dreaded. The poet very boldly throws out a challenge to Death to try to conquer him and it implies that Death will be powerless to defeat him. He, therefore, is not in the least scared (ڈرنا) at the idea of approaching death ; he will meet her with a grim, daring face in dauntless manner.

Exercise 6

So comes to us at times, from the unknown
And in accessible solitudes of being,
The rushing of the sea-tides of the soul ;
And inspirations, that we deem our own,
Are some divine foreshadowing and foreseeing
Of things beyond our reason or control.

[Here the poet describes the currents rising in the sea of human soul. Such flashes help us to foresee the future.]

Inaccessible solitudes— (روح کی وہ تنہائیاں جہاں تک رسائی ممکن نہیں)

Inspiration— الہام - القا

Deem—consider.

Foreshadow — (پہلے سے عکس ڈالنا - پیشنگوئی کرنا)

Exercise 7

What is love ? 'tis not hereafter ;
Present mirth hath present laughter ;
What's to come is still unsure ;
In delay there lies no plenty ;
Then come kiss me, sweet-and-twenty ;
Youth's stuff will not endure.

Exercise 8

Then die—that she
The common fate of all things rare
May read in thee :
How small a part of time they share
That are so wondrous sweet and fair ?

[The lines are addressed to a rose which is asked to convey a message of the short-livedness of beauty to his beloved ?]

Exercise 9

How many times do I love again ?
Till me how many beads there are
In a silver chain
Of evening rain,
Unravelled from the tumbling main,
And threading the eye of a yellow star ;
So many times do I love again.

[Here the poet simply expresses the intensity of his love.

The fifth line means the raindrops which are dropping out of the sky that seem to be falling or is very low.]

Exercise 10

Beyond this place of wrath and tears
Looms but the Horror of the Shade,
And yet the menace of the years
Finds and shall find me unafraid.

[The poet hopes to face death boldly and is not frightened of approaching old age.

Place of wrath and tears—miserable and unhappy world.

Horror of the Shade—Dreadful darkness of death and of the other world.

Menace—threat.]

SHORT STORY

(i) Pride Goeth Before a Fall

Ahmad was a millionaire and led a princely life. He was always seen dressed in a spotlessly clean suit moving about in his beautiful car ; respected by all and envied by many. Minute observation might have noted the frowns hidden in his beaming smiles. And the fact was that the happy family life, excessive wealth and the respect that he commanded had turned his head and he had become fairly haughty.

One day he was out shopping in his beautiful car. His only son and pretty wife accompanied him. As he deposited in his car the packages he had bought, and was about to close the door, a person clad in rags, with a woe-begone face, shivering all over and looking starved, on tottering legs (لڑکھڑاتی ہوئی ٹانگیں) approached him and in a feeble (کمزور) voice said, "Relieve the distress (مصیبت) of a poor beggar and God will shower his bounties on you." "Shower bounties !" growled (غرایا) the proud millionaire "as if all that I have has been showered on me by Him ! " "Go your way," he roared. "Your God was not touched to see you in rags, shivering and starving

and you think that he will heap wealth on me ? Get away, you perverted old man, trusting a blind, callous (بے رحم) deity. Your God is a helpless nincompoop (بیوقوف). Saying this he banged the door and was almost going to run over the old man, who was stunned (ھکا بکا رہ گیا) and shocked at the haughty and wicked words of the proud aristocrat.

Days passed. Ahmad prospered more and more and consequently became more proud. The old man continued to wander in the streets as usual begging a penny from the wayfarers (مسافر), but he could not forget the words of that strange person who had defied (چیلنج کرنا) God in such strong words.

And one day the morning papers carried the news of how Ahmad's son had allegedly murdered his rival in love and had been caught red-handed. Ahmad bribed the police, but the case was a clear one. He greased the palm (رشوت دینا) of the judges, even the clerks and the peons, but here his money could not make the mare go. He spent lakhs of rupees but to no purpose. Having neglected his business for months he started suffering huge losses and one morning he heard to his galling (bitter) disappointment that his trusted manager had made off with nearly all the money that was in the bank. And now he stood a pauper (قلاش) in those very streets where once he paraded (مظاہرہ کرنا) his riches. His son was in jail awaiting his death and he had become almost penniless. In the street while he was going, lost in his thoughts, he heard the feeble voice of the beggar whom a few years back he had spurned (نفرت کرنا). He begged a penny from him and Ahmad, bringing out the last penny from his pocket and placing it on the hand of the famished (بھوکا) old man, said, "My friend, I was haughty and I have been brought low. I was drunk with wealth when I blasphemed (کلمہ کفر کہنا) and now my eyes have

been opened. Take the last penny from me for it had puffed me up, and to-day I learn that pride always has a fall." Saying this he disappeared for ever. Perhaps he committed suicide.

(*ii*) His Happiest Moment

Aslam, when a student of the IV Year class, would at times lay aside the books, close his eyes and give himself up to day-dreaming. He imagined himself being elevated to the post of D. C. receiving homage (عزت) from scores of people, getting ovation (قدر دانی) from all wherever he went, being applauded (تعریف کرنا) for his praiseworthy works and of course leading a life of luxury. The University examination he thought would work like a magic wand (جادو کا ڈنڈا) and change his poor unenviable condition into the most cherished (desired) state. At last the result was out and he had secured first division. His joy knew no bounds. But months of frantic efforts for getting a job running from office to office and begging from door to door had made those golden dreams vanish into thin air and at last clouds of dismay (مایوسی), disappointment and utter helplessness were fast closing in upon him and he gave up in despair. But how to feed himself was the problem constantly confronting his distracted (پریشان) and agitated mind. The little list of furniture, the utensils (برتن) and at last the dear books were secretly and, as it was, guiltily taken to the market and soldfor food. At last came the day when he could take nothing from his house that could fetch him a few pennies. He cursed his lot, abused himself to his heart's content, remembered his dear uncle, the only relative left in the world who, too, had gone away to some unknown place, and then overcome by suffering and no longer able to check the surging sorrow swelling in his heart fell acrying like a helpless baby. This soothed him a bit but the next moment his empty stomach once again made him realize his awful condition. He thought of commit-

ting suicide, hung a rope from the ceiling, prayed most pathetically (sadly) to God to forgive his last sinful action and then with a yearning (longing) look on the room which had been his companion for such a long time tried to reach the rope that was to transport him into a world where, perhaps, there would be no miseries. With a sobbing throat and moist (نم آلود) eyes he touched the rope but somebody was knocking at the door. He thought of not attending to it but being inquisitive as to who could come to him ran towards the door and was surprised to see a postman holding a registered letter in his hand. Who, after all, could have written to him. With trembling hands he opened the letter and he almost jumped with joy for it was his appointment letter offering him a post with a fat salary. There was another letter also which, when opened, was found to be that of his dear uncle who from Canada was sending him a sum of Rs. 10,000. He did not know what to do. He jumped, he laughed loudly, boistrously (زور سے), almost madly and started dancing round and round. He did not know how to control sudden unexpected and immense joy. He was busy with these pleasant occupations when there was another knock at the door. This time it was the telegraph boy and he jumped as high in the air as he could when he came to know that he had won the first prize in the cross-word puzzle (معمہ) amounting to Rs. 70,000. That was the happiest moment of his life coming soon after utter misery and extreme disappointment. The clouds of unhappiness had cleared away and the clear bright, dazzling sun was smiling, filling him with a new zeal and vigour.

(*iii*) A Friend in Need is a Friend Indeed

The day Nasir was celebrating his success in the law suit against Rahim, the police raided his house while there lay scattered on the table broken and half-empty bottles of wine which he was enjoying with his dear friends Qadir, Inam and Maqbool. His friends somehow or the other managed to slip away before the policemen

stepped into that room. But Nasir, intoxicated with wine and more so with his recent victory over his opponent, sat blurting out incoherent (بے جوڑ) things accompanied by guffaws (زور کی ہنسی) of laughter. When he was taken to the Magistrate on a later date he was a changed man. The smile of satisfaction had fled from his face but still he had faith in his dear friends Qadir, Inam and Maqbool and was sure they would extricate him out of his difficult position. Qadir appeared in the witness box and Nasir's ears heard him saying, "This fellow took me to his house and compelled me to drink a glass of wine with him which, when I refused, he grew furious and broke all his bottles of wine." Nasir could not believe his ears. Then came the turn of Inam who startled Nasir by saying, "I have only a nodding acquaintance with him. I do not know even where his house is situated, how then could I have drunk wine with him?" And he was stunned when Maqbool said, "This drunkard has tried to sully (دھبہ لگانا) my fair name though I have never seen him, never met him on any occasion." And he was sentenced to two years rigorous imprisonment. Rahim, his opponent whom Nasir had defeated in law courts, was also present. He had come to derive soon sinister (evil) pleasure out of his suffering, thought Nasir. But no, there was a kindly, affectionate look in the eyes of Rahim as he looked to the dejected, crest-fallen Nasir, who lay humbled now. Pity, pity for a helpless fellow, deserted by his friends and disowned by all, swelled up in the heart of the noble-minded Rahim and as Nasir passed near him he said to him, "Do not worry, my friend, if all have left you I will be your surety and will file an appeal on your behalf." Nasir, with surprised and unbelieving eyes looked on the face of Rahim, his enemy. But there was no sarcasm (طنز) in his words. There was benign sympathy and holy love appearing on his face. Still he doubted the truth of these words but when the next day he was ordered out of the lock-up he felt how good Rahim really was. He ran into the open inviting arms of Rahim

who had come to receive him and he was embracing him whom at last he found out to be his truest friend. He had tried his fair weather friends who had turned out to be cheats and now at last his eyes had been opened. Rahim now was his only and the dearest, dearest friend.

(*iv*) He was Married at Last

Munir was a good friend, a simple, plain-spoken person who was liked by all his friends but he had a weakness. He was a Romeo in search of a Juliet, whom he did not come across anywhere. He was a dandy (showy) and believed in putting on the nicest—and as he thought—the most attractive dress but the pity is that for no maiden was it an alluring and captivating (دلکش) dress. He ogled (محبت بھری نگاھوں سے دیکھنا) at the passing maidens, tried to put on the broadest smile, straightened his tie, brushed his coat, but to no effect. Then he coughed in order to attract their attention and when he was alone without his friends to make fun of him he would go even to the extent of passing a remark or attempt at beginning a conversation with the girl coming from school. And they say, though he will never admit it, that on such occasions invariably (ھمیشہ ھی) a sandal or shoe of the angry maiden landed on his well-combed head and he laughing sheepishly and cursing inwardly made good his escape. Daily new stories of his romantic encounters came pouring into the circle of his jolly friends. They laughed at him and pitied his state. And one day he admitted his defeat and, very unusually, talking in a sad tone, said that perhaps none would marry him. The friends sympathised with him and promised to arrange his marriage and in a few days' time they conveyed to him the happy tidings of his proposed marriage. His joy knew no bounds and he cheerfully and zealously started preparing for his marriage. At last the marriage day arrived. Dressed in silken *shirwani* and a costly turban, with smiles bursting out of him he started for the bride's house. He was warmly welcomed by his friends

and a bearded gentleman, the father of his bride. He was sorry to know that his dearest friend Fahim was not present. But his friends told him that Fahim had an urgent business in hand and so he could not come. He took the bride to his home after a very simple ceremony. The only thing that surprised him a bit was the absence of females on such an occasion, but he was too overjoyed to think about it. He gave a grand dinner to his friends at his home and then beaming with joy after looking at his face in a mirror he went to the room where his bride dressed in costly silken dress shyly sat. He presented her a precious gold ring and tried to look at her fair face hid behind her saree border. The girl, instead of resisting such an effort on his part, exhibited her face to the full and lo! there stood his friend Fahim dressed up in *saree*. He with a sudden leap ran away to the other room where he was received by the hilarious (joyous) laughter of his friends. And Munir who had spent a lot on his 'marriage' ran after him, but Fahim and all his friends were out in the street making faces at the outraged (آپے سے باہر) Munir who helplessly looked on and did not want to publish his folly.

Make Hay While the Sun Shines

All through his life Jamil had been a failure. He could not think of the reason for it. He was an educated, intelligent and a fairly hard-working person but the goddess of fate had all along been displeased with him—he did not know why. "But now," he mused (سوچا) he will soon be rolling in wealth." He had been enlisted as an army contractor and what most encouraged him was the fact that his bosom friend Akram had been elevated to the exalted office of Minister. He was sure to get a big contract and end the state of misery in which he had lived for such a long time. But he was a very sluggish (کاہل) fellow. Day in and day out he kept thinking about going to his friend Akram but his indolence (کاہلی) did not let him stir out of his city. He kept dreaming of the

riches that would flow in and exulted (خوشی ہونا) inwardly at the prospect (idea) of an ideally happy future. But ho took no steps to put his plan into action. There was a turmoil (ہیجان) in the country. A political upheaval was expected and the ministries had started tumbling (falling) but Jamil was not in the least effected. He would not like to come down from cloudland. His friends urged him to hurry up and see Akram for the chair under him too seemed slipping and at long last Jamil started. He could not contact Akram for a couple of days as he seemed extremely busy meeting the Governor and Chief Minister and on the third day at last the two friends met. When Jamil told him the purpose of his visit, Akram smiled a bit and said, "My friend it is too late. I have resigned my post only to-day and now none would care for my recommendation." Jamil came back to his place a sadder and wiser man and his friends said to him, "Didn't we say that one should make hay while the sun shines. Now lament your foolishness and your indolence."

(*vi*) **Union is Strength**

It was a fine cloudy morning. A cool breeze was blowing. The tall trees waved their branches and the flowers nodded (سر ہلانا) their heads. The green grass looked so lovely. It was a day to enjoy. The birds, therefore, had slipped out of their nests and were circling and riding the airy waves. They chirped, sang and beat the gladsome (happy) air. On a beautiful green lawn they found to their joy something nice to eat. They eyed it, circled and were soon pecking (چونچ مارنا) at it. The cloudy sky overhead, the green grass underneath, the cool air and so much to eat—it was a lovely picnic and they had their fill. They now wanted to go up and sing a song of joy and thanksgiving. But they failed in their attempts. The crow fluttered and fell-down, the dove made fruitless attempts and the pigeon struggled hard but they were in the hunter's net. They tried one

after the other. They bounced (اچھلا), they bumped (کودنا), they fluttered, they flapped (پھڑ پھڑانا) their wings but it was all in vain. Soon disappointment and gloom was settling down on them. But they went on making attempts. It was simply useless.

A young dove, who was fluttering hard, sat down-panting (ھانپتی ھوئی) and said, "How unfortunate to be induced (attracted) by this handful of grain and to be caught in the snare (پھندا) when I was going to enjoy this fine day in the company of my lover." The crow began philosophically, "Man, the innocent-looking rascal has ever been a cheat (دھوکا باز) and a deceiver. It is by his wickedness that he takes us in." A young communist-minded pigeon broke out, "The poor are not allowed to enjoy even the beauties of Nature. The man-made social system ......" And an old serious-looking wise crow interrrupting the pigeon, said, "My friend it is no use sitting here cursing and condemning man or lamenting (افسوس کرنا) our lot. Let us together exert ourselves and I am sure we will be successful." All agreed to this sound proposal. They together flew up with a great force and their united efforts had given them strength enough to carry away the net along with them. The hunter, who was happy at having ensnared (جال میں پھنسانا) so many birds, found to his utter disappointment even his net missing.

(*vii*) A Bride Whose Ornaments are Stolen on the Wedding Eve

The anxiously-awaited day had at last dawned. Oh! how beautiful was the day smiling over fair Nighat, who after a great many setbacks was going to be united with the one whom she dearly loved. The loud talking in the house, the noise of the guests coming is and going out, the screams (چیخیں) and shouts of the children, the banging of the doors and the last-minute hurried preparations for the wedding day swelled her with pleasure and pride. She was only to take a bath,

dress up and then emerge out as a shy, comely (خوبصورت) bride, from the bathroom. She imagined how pretty she would look with the star-spangled *saree* and her costly gold ornaments and jewellery. The thought made her smile as she slowly marched towards the bathroom.

She was given a nice bath and many scents and sweet-smelling things were rubbed on her soft and smooth body. She dressed herself in her favourite *saree* and stole a look at herself in the mirror. Really a pretty girl! She stood before the dressing table and asked Rehana, her sister, to hand her the box of jewellery. But it was not there. Rehana ran to her mother and she searched for the box—it was not anywhere. One after the other all the boxes were ransacked (تلاش کرنا), the things were thrown aside and soon everybody was making a search. Every nook and corner of the house was searched but the box was nowhere to be found.

Nighat's rosy cheeks went pale. Her father, her mother, her sister and, indeed, everybody was running about, very much upset and greatly puzzled. The servants were interrogated (سوال کرنا) and some were even beaten but none produced the box. The news had reached the ears of her mother-in-law as well; to her it meant an ill-omen (برا شگون) and she frowningly (گھور کے) looked towards Nighat, who sat huddled (سکڑ کے) in one corner, with her cheeks pale and hair dishevelled (بکھرے ہوئے).

Nasrin, her youngest sister, was not upset by all that was happening in the house. She had her own worries. She had lost her earrings and was looking for them. She pulled the drawer of the dressing table but only found a box and no ear-rings. Young though she was she remembered that it belonged to her elder sister Nighat. She ran with it to Nighat and said, "Sis, why do not you wear these shining things?" Nighat looked up and so here was the box which

everybody was searching for in obscure corners and which had taken away the colour from her cheeks. She very nearly jumped with happiness and, of course, her mother-in-law had also to revise her opinion about her.

(*viii*) A Dying Man's Confession

Majid lay dying. Every minute his condition was growing worse, his uneasiness was increasing. Was he going to vomit (قے کرنا) or was it due to extreme pain somewhere that he tossed restlessly (اضطراب سے کروٹ بدلنا). His sons and nephews came running to his bed. He motioned them to sit down. "The remedy can only aggravate (بڑھانا) my malady (بیماری)" he said. "Something is making me uneasy and now when I am on the brink of death let me confess something which has worried me throughout these twenty years. Perhaps this confession will make me slide into the next world peacefully." He asked his nephew Karim to come closer, heaved a long sigh and began addressing him, "I have passed through hell since your father died. There was hardly a night when I did not see the ghost of my brother. The moment my eyes are closed I see him standing, looking with blood-thirsty eyes towards me. There is revenge written large on his face, for, my nephew, let me at last tell you and push off this load which has lain over my conscience for these twenty years, that your father did not die of any disease but I murdered him in a fit of frenzy (پاگل پن). Hate me for I am your father's murderer. But it is my humble request to you to forgive me, a sinful man, so that I may die peacefully. For this one rash act of my youth I have suffered hellishly for the past twenty years. The mental torture that I have gone through was simply intolerable. It is the most dreadful punishment that could he inflicted on me. Karim, will you let me hold your hand? Will you forgive me?" Tears trickled down the eyes of Karim when he heard his dear uncle speak in such a touching voice and pathetic (درد ناک) tone. He could not hate the dying man who had been so nice to him throughout his life. As

Karim extendeded his hand Majid put a paper into ti. It was his will (وصیت) according to which he had bequeathed (ورثہ میں دینا) one half of his property to Karim. "Accept it may son," sobbed Majid, as his voice died down and he heaved one long breath and was no more.

STORIES DEVELOPED FROM THE GIVEN OUTLINES

(*ix*) **Complete the story from the sentences given below :—**

The girl pressed close to the wall as he passed, but a moment later she saw a form going silently after him.

A cry of warning broke from her, and she ran forward, but it was too late. He was down, senseless, swiftly the other form stooped over him and then ran away into the shadows.

The Rivals

The tall, well-built, handsome young Farooq who always was particular about the crease of his trousers and the shine of his shoe, was called by his class-fellows Prince Farooq. He lived like a lord and spent like a Duke. He was fond of his friends and his friends were fond of his money. He now was spending the summer vacations in a small, dull village with his family. But he had found a pastime (مشغلہ). He had started courting (loving) Sabiha, the daughter of a poor tenant (مزارعہ) of his father. And this simple youthful village maiden had taken him at his word and was mad after him. She scorned and snubbed (دھتکارنا) Ahmad who sighed and yearned (longed) for her but she was attracted by princely Farooq. Their rendezvous (ملاقات) was near a far off dilapidated (خستہ حال) house in the wilderness. Here they met every night and Sabiha's enraptured (happy) ears listened to many a sweet word from the lips of Farooq.

To-night, as before, she was impatiently waiting for Farooq whose arrival had very much been delayed.

And when at last she listened to the approaching steps she wanted to have a bit of fun by hiding herself in the shadow of the wall of the house. Farooq came and passed by the wall without noticing her. His searching eyes glanced left and right and he seemed to be getting disappointed. It was a good punishment for him, thought Sabiha, and intended to tease him a bit more when to her horror she found a shadow pursuing Farooq. She recognised the form of Ahmad who stealthily but quickly went after him and soon was on him. She knew that some mischief was afoot. She ran forward and a cry of warning broke from her but it was too late. A shining sword flashed over Farooq and he was down, senseless. Ahmad stooped over him to make sure that Farooq would stand in his way no more and then leaped into the blackness of the night.

(*x*) **Complete the story from the following sentences** :—

A teacher walked across the fields in the moonlight.

As he passed the village school house, a dog barked, then silently followed him. At the edge of a grove, the man sat down to rest, drank from a nearby well and gave water to the dog.

As they started on their way again, the man said, "We shall have to go our way alone."

The Poor School Teacher

Aslam was a village school teacher. He was a just, industrious (محنتی), sincere and sympathetic teacher. The pains he took in educating the rude and rough villagers won him praise and respect from all and sundry, with the exception of Khan, the haughty landlord of the village. Once or twice Khan had to face humiliation at the hands of this poor teacher who exposed his shallow knowledge before many villagers. This made Khan nurse feelings of revenge against Aslam, whose growing popularity was most annoying to him. And, when Aslam in spite of threats, warnings and inducements (لالچ - ترغیب) refused to promote his son to the higher class, the pent up (رکا ہوا) anger of Khan exploded (پھٹ پڑا) violently. In

a day he had got Aslam dismissed by the Chairman of the District Board. All the popularity which Aslam enjoyed could in no way counteract the influence that Khan wielded.

Dark gloom had settled over the village but soon the moon emerging (coming out) from behind the clouds lit the fields through which he passed and which he so much loved due to years of association. He was leaving his home for good which he remembered to have occupied some fifteen years back, when, as a stranger, he had entered the village. He cast a last lingering and longing look on his school building where he had spent some really happy times. His dog, Tiger, barked at him but soon found out that the stranger was his loving master. Wagging (ہلاتے ہوئے) his tail he followed him. Aslam drank sweet and refreshing water from the well near his school and gave water to the dog as well. He had resolved not to make his faithful dog share the vicissitudes (انقلابات) of his dark and uncertain future. Khan had behaved brutishly (وحشیانہ) towards a man but he was intent upon being in a humane manner towards a brute. He did not want the dog to starve along with him. So he bade good-bye to the school with a tear trickling down silently from his eyes and a forced smile on his lips and with a heavy heart he took leave of his loyal and faithful companion, saying, "The time has come when we are to leave each other my friend. It is the parting of the roads. We shall have to go our way alone." Saying this, he quickly turned a corner and soon disappeared.

(*xi*) **Complete the story from the sentences given below :—**

He lay restless in his bed. The whispering talk in the adjoining room was making him more and more restless and at last he stood up having decided something.

The Two Brothers

Yaqoob and Jehangir were brothers and none had ever seen anything unpleasant between the two. They laughed their loudest, talked their sweetest and were envied by all in the city.

Yaqoob, the younger brother, took a fancy to a pretty girl who lived in the bungalow adjacent to theirs. He spent a good deal of time prowling (چکّر سے چکر لگانا) round his beloved's house and trying to pry (look) into her bedroom. The girl, however, never condescended even to look towards this young Romeo and never understood the meaning of his looks. It all went unnoticed by Jehangir.

The girl's parents betrothed her to Jehangir and at last the marriage was celebrated. The very news of his brother's betrothal to his beloved had enraged (غصہ دلانا) Maqbool and he developed aversion (نفرت) for his brother. The smile on his face died out and the previous atmosphere of jollity was changed into tenseness, the cause of which Jehangir could not understand. He was as kind as ever. He did not know that his younger brother was nursing feelings of hatred against him.

On the night of marriage Yaqoob's uneasiness increased. There was burning lava within him which was itching for a volcanic eruption (پھوٹ پڑنا). "My beloved in the arms of another!" he cried gnashing (دانت پیسے ہوئے) his teeth. Oh! it was terrible. There was only a wall separating him and his beloved, for in the adjoining room slept his brother and his wife. We could hear soft-spoken words. These little noises excited him the more. His restlessness increased every minute. He tossed in his bed madly, pulled his hair, gnashed his teeth, bit his arm but it was of no avail. He at last stood up. He could stand it no more. He took his revolver and went out. He hid himself in the shadow of a wall. Luckily for him a few minutes later he heard creaking of the door next to his room and his brother emerged out, perhaps, to drink water. With blood-thirsty eyes he looked at him and the next moment he had pressed the trigger and there lay his dear brother in a pool of blood. He stood stunned there and soon the realization, the dreadful realization of what he had done dawned upon him. But it was too late. He had killed his dear, dear brother whom he once so much loved.

LETTER-WRITING

Almost all people feel the necessity of communicating with their friends, relatives, acquaintances and even strangers. But before scribbling a letter we must know certain rules which are to be followed, some practices that are to be observed. To make the letters interesting depends not so much on rules as on individuals. However, we give below some hints which must be kept in mind for writing 'correct' letters.

Classification of letters : Letters generally are of four types :

(*a*) Friendly or private letters

(*b*) Official letters.

(*c*) Business letters

(*d*) Invitations.

(*a*) Private letters

(*i*) *Address and date.* Students must be very particular in writing the address and date in the correct manner, for this item carries between 1 to 2 marks. The full address should be written in the right hand corner and date put under it. It is very important to put the commas and full stops correctly. The address should be written like this :

5, Warris Road,
Lahore.

As in the examination the identity of a candidate is not to be revealed and the candidate is not expected to disclose the place he or she is appearing from, it is better to put the address like this :

Thames Street,
London.
or
University Mansions,
New Town.

or

A.B. Street,
C.D. Town.

The address 'Examination Hall,' does not look very nice and hence it should be avoided.

Date is another important thing. The correct form of writing the date is :

August 3, 1956,

or

The 3rd of August, 1956,

or

3rd August, '56.

(*ii*) *Salutation.* After writing the address in the right hand corner begin the letter from the left-hand corner writing the proper salutation. At the end of the letter, in the right hand corner, write the suitable subscription.

While writing to relatives older in age the salutation will be, 'My dear Father' or 'My dear Brother' and the subscription will be, 'Yours affectionately,' 'Very affectionately yours' or 'Your most affectionate son,' etc., etc.

When writing to friends or relations younger to yourself, the salutation is 'My dear Nasir,' 'Dear Afzal,' etc. and the subscription in the case of friends is 'Yours sincerely,' 'Very sincerely yours,' 'Yours ever.'

When writing to acquaintances the salutation is 'Dear Mr. Nazir' or 'My dear Butt' and the subscription is 'Yours truly,' 'Very truly yours.'

When writing to strangers the salutation and subscription are the same as in business letters.

(*iii*) *Introductory and closing paragraphs.* The beginning should not be abrupt in a letter and the topic to be discussed should not be touched in the very first sentence. There should be an introduction which should be interest-

ing and the discussion of the topic should be started in a natural manner. In the opening lines some general things like receipt, non-receipt of your friend's letter, or some other thing should be written.

Similarly when the main body of the letter has been finished, write a few general sentences to make your letter look natural as, 'I hope you will pay me a visit in the holidays.' The closing sentences may be, 'With kind regards, I am,......' 'With best wishes,' or 'With love, I am,......'. The main body of the letter should be written in a simple, natural, familiar and interesting manner. In a friendly letter there is no need of condensation.

(*b*) Official and Business Letters

These letters should be clear, brief and to the point. They should be written in a courteous and respectful manner.

When sending an application or writing to an officer we begin the letter with 'Sir' and end it with

'I have the honour to be,
Sir,
Your obedent servant,'
or
'Yours obediently,'

Official letters generally begin with 'I respectfully beg to state' or 'I have the honour to say.'

In business letters the salutation is 'Dear Sir' or 'Dear Sirs' and the subscription 'Yours faithfully' or 'Yours truly.'

Business letters should be as brief as possible and conversational style should be avoided.

(*c*) Invitations

There are two kinds of invitations—the formal and the informal one. In the latter case we have only to

write a friendly letter in the usual manner and the reply, too, will be in the same form.

A formal invitation is written in the third person. It has no address at the top, and no salutation. The form generally adopted is as given below.

(*i*) Mr. and Mrs. Anwar request the pleasure of Mr. and Mrs Nasir's company to dinner at their residence at 8 p. m. on Thursday, the 4th of August, 1955.

R. S. V. P.

5, Brandreth Road,
Lahore.

(R. S. V. P. is abbreviation of *Repondez s'il vous plait* which means 'Reply, if you please.']

(*ii*) *Reply accepting*

Mr. and Mrs. Nasir feel pleasure in accepting the invitation of Mr. and Mrs. Anwar to dinner at 8 p. m. on Thursday, the 4th of August, 1955, at their residence.

4, Birdwood Road,
Lahore.

(*iii*) *Reply declining*

Mr. and Mrs. Nasir regret that owing to a previous engagement (or indisposition) they are unable to accept the invitation of Mr. and Mrs. Anwar to dinner on Thursday, the 4th of August, 1955, at 8 p. m.

4, Birdwood Road,
Lahore.

(a) FRIENDLY AND PRIVATE LETTERS

(i) **Write a letter to your father, giving reasons why he should not press you to marry soon.**

5, Birdwood Road,
Lahore,
August 4, 1956.

My Dear Father,

Your letter of the 2nd instant touched a serious topic. The proposal for my marriage was so abrupt (اچانک) and unexpected that I was taken by surprise. I hope you will excuse me if I say that I beg to differ with you. May I explain the reasons ?

I am yet an Intermediate student gathering shells on the seashore of knowledge. The vast ocean of knowledge lies extending before me. Allow me to have a dip in it before I am called upon to shoulder other responsibilities. It will be too much to expect from me to shoulder both the responsibilities of a student and a husband. I think I am too green for the latter. To have a partner so soon will mean the distracting (توجہ ھٹ جانا) of my attention. And if I am inclined towards my wife too much, as one is apt to be at first, it will mean that instead of winning laurels in the examination I will only earn a failure. I shudder (کانپنا) to think of it.

Moreover, I am planning to go abroad after completing my studies here. A wife surely will stand in my way. Going abroad will mean giving her worrying thoughts, unhappy hours, endless and tiring waiting and also restlesness to myself when I would be wanting calmness and concentration. And if her solicitations (درخواست یا التجا) or innuendos (اشارے) make me stay here that will mean unfulfilled ambitions and frustrated hopes. A wife will put me in a fix.

Besides, I feel I must give a thought to the question of marriage and I so far had not the time to do so. I

must get better acquainted with sex and the problems of married life and then I should enter into wedlock.

And above all I want to be self-supporting. I do not want to tax you for my wife as well. I have already burdened you too much and hesitate to put the additional burden of my wife.

So, my dear father, defer (ملتوی کرنا) your proposal till such time as I have completed my studies and have got employment. Then surely I will need a partner and will have no objection to your proposal.

How is Khurshid ? I have bought an embroidery (کشیدہ کاری) book for her.

Yours affectionately,
A. B. C.

(*ii*) **Write a letter to your father, asking for an increase in your monthly allowance on account of the high cost of living.**

Government College Hostel,
....
December 2, 1955.

My dear Father,

After a few days' stay at home I, in spite of all the fun and activity of hostel life, am feeling very lonely. Your letter of yesterday meant much to me. It dispelled (دور کرنا) the gloomy and depressing mood in which I was. I thank you heartily for the same.

Dear father, many a time during my stay with you I thought of discussing a particular thing but I hesitated to talk about this delicate topic. To-day, however, I like expressing my ideas through this letter.

After devaluation of the Pakistan rupee the prices of foreign goods are soaring very high. I understand perfectly well that we should patronise Pakistan products

and I, as far as possible, buy country-made goods but there are some foreign goods which one cannot do without, *e.g.*, books, some toilet goods and clothes. Black-marketeers are out to fleece (لوٹنا) the people with limited resources and make the most of this opportunity. The poor fumble (جیب ٹٹولنا) in their pockets, look longingly (مشتاقانہ نظر سے) at the things they require and hearing the formidable prices turn away shocked and disappointed. God knows how long will this state of affairs persist. It has added to our worries and problems and I find myself at my wits' end how to confine my wants within the limited allowance of Rs. 50 per month. Every month I go on postponing my purchases but I feel this state of affairs cannot continue for long, for there are books which I cannot do without. Similarly mother has been persistently asking me for supplementing my diet with butter, milk and fruit but I am afraid I cannot afford these 'luxuries.'

Father, you know I am no spendthrift. I never visit hotels and restaurants, seldom go to the pictures and do not spend on my friends. But in spite of all these I find it hard to pull on with Rs. 50 only. Hence I humbly request you to increase my monthly allowance to Rs. 70.

I feel I am a drain on your pocket but education and the other necessities of life these days are so costly that one knows not what to do. So, I hope you will accede (منظور کرنا) to this request of mine.

Hoping to see you and dear mother in the coming holidays. How in Minni ? I have bought a nice present for her.

With regards,

Yours affectonately,
Ayyub Gul.

(*iii*) **Write a letter to your friend asking him to spend the summer vacation at Murree with you.**

15, Chamberlain Road,
Lahore.
June 20, 1956.

Dearest Aziz,

It is long since I last heard from you. I know these days you are chalking out your programme for the vacation. You are extremely diligent and too much fond of books. I know it is a sort of penance (سزا۔ کفارہ)۔ you are proposing for yourself for the less intrestedness that you could show in this hot weather. But I have something up my sleeve and I will tolerate no dilly-dallying but would like you to give unconditional acceptance to it.

I and my friend Akram are proposing to have a small cottage on the green, alluring hills of Murree and I am sure you are not so dull as not to heed the sweet call of the hills when the sweeping heat of the plains is literally roasting everybody. Imagine, my friend, a small green cottage on the slope of a hill over which towering stand the pine-trees like energetic and smart sentinels, the green grass, herbs and creepers trailing and growing all over, the sweet soothing sounds of a water-fall nearby and the solitude, deep solitude, which will be all-pervading, enhancing the charm of the place. The clouds hovering (منڈلانا) overhead and thus cringing, (زمین بوسی کرنا) creeping and crawling (رینگنا) on the ground, stealthily entering your room to ask you to enjoy the lovely scenes outside. Will it not be real pleasure roaming over the hills and then descending into the green valleys to have a bit of rest near a spring of water and there sing songs to the reverberating (گونجنے والی) hills. I hope this romantic aspect of the programme will certainly tickle your heart and by now you must have been half-persuaded to join us.

Yet there is another aspect. Do you think you will be able to work hard in this sweltering heat, wiping the

beads of perspiration from your forehead after every minute, enjoying no sleep in the afternoon and having disturbed sleep at night. Hills will give an incentive to your studies. You will be able to pursue your studies without being tortured by heat, troubled by the flies and tormented by the sultry weather. I assure you, you will be able to do three times the work that you can do on the plains. So, come and join us. It will be such fun and then I and my friends so much covet (desire) your company that we would not like to go without you. Please, therefore, come on to Lahore on the 29th of June and the trio will be off to the hills, the romantic abodes of the fairies and goddesses.

Hoping to hear from you soon,

Your sincerely,
Nasim.

(*iv*) **Write a letter to your friend congratulating him on his success in the matriculation and suggesting him the subjects he should take up in the First Year.**

Pine Cottage,
Murree,
May 31, 1955.

My dear......,

I had been waiting for the dawn of the 31st, which I thought will usher in an auspicious (مبارک) day. I impatiently ran this morning to a nearby shop and anxiously started glancing at the pages of the result Gazette and when I discerned (دیکھا) your roll number, I almost screamed (چیخنا) with joy. Well done, my friend! 690 marks! It is remarkable! It is wonderful!! You have done really very well. I offer you and your parents my heartiest congratulations on your well-deserved and glorious success. I fail to find words to convey the intensity (شدت) of my joy and the depth of my feelings. Your marvellous success has

intoxicated me with happiness and I pray for greater and more enviable successes in future.

My friend, now you have to enter a new phase of life by stepping into college and by flinging wide the portals (دروازہ کھولنا) of higher knowledge. But before stepping into the bigger institution you should pause (رکنا) and think as to what subject can be most useful for you. You are an intelligent and hard-working student, so I think you will not take to the royal road of arts subjects. I believe you have aptitude (رجحان) for science and so in my opinion you should take up medical science in the First Year class. This will satisfy your taste and interestedness in science and by becoming a doctor you can become a great philanthropist (انسانوں سے بھلائی کرنے والا) and a great humanitarian. This is the noblest profession and you will be doing great service to the country by adopting this profession.

However, I do not want to impose anything on you. If science is not very much to your taste and you like to pursue the study of Urdu, Arabic or any other subject then take up arts subjects and you can shine there, too. Then you will be able to appear in the Central Superior Services Examination and may one day be occupying some high office in the Civil Service of Pakistan.

So my advice to you is reflect, think, find out your tastes and inclinations, plan your future life and then pick up the subject you like and which you believe will ultimately be helpful to you. Seek guidance from your dear father also and I hope his mature judgment and deep discernment will be of immense help to you. Select your future course after calm thinking and thus greater success will be stirring to come out from the dim womb of the future.

Offering you my heartiest congratulations once again.

Yours sincerely,
A. B. C.

(b) OFFICIAL AND BUSINESS LETTERS

(i) **Write a letter to your principal, giving explanation for your misbehaviour and offering satisfactory apology.**

To

The Principal,
..............College,
....

Sir,

Allow me to explain the incident which happened in the Arabic period yesterday.

The Professor of Arabic asked me to read out the lesson and when I enquired the page from him he got enraged (angry) and gave me a bit of his mind (جھڑکنا). I felt very much humiliated (ذلیل) but kept quiet. I started reading and when I failed to explain a line he came out with another volley of taunting (طعنے) and pinching (چبھنے والے) words. My patience being exhausted I could stand it no more. I was so much degraded before my class-mates simply because I did not know the meaning of one word, that I felt I was being unjustly treated. It is bad but it is like human beings to revolt in such a condition. So I, in the heat of the moment, uttered some insolent (گستاخ) words. Though there was provocation (اشتعال) from the other side but still I do not want to justify my conduct.

I feel that in no case I should have been insolent. The fault is mine and I confess it. I humbly apologize for it and I assure you that in future I will be respectful to my teachers and shall not violate the rules (قانون کی خلاف ورزی) of the college. May I hope that this assurance of mine will be accepted by you and you would be good enough to pardon me for this first breech of discipline.

Once again assuring you of good conduct,

I remain,
Sir,
Your obedient pupil,
X. Y. Z.

(ii) Write a letter to the Editor *The World Outlook*, Lahore, criticizing the extravagant fashions in dress of the Punjab students (male and female).

To

The Editor,
"The World Outlook,"
Lahore.

Sir,

I crave the hospitality of your esteemed daily to express my views about the extravagant fashions in the dress of the Punjabi students.

The craze for fashions among the Punjabi students is noticed to-day more than before. The young collegians grow long hair, even in the hottest month, and always manage to escape the clipping (کاٹنے والی) scissors of the barber. They are proud of the curled hair clustering at the back of their heads. They put artifical curls and waves in them. They are fond of creams, powders, scents and use them profusely. Their dress in rather funny. A curiously-designed bush-shirt in summer and a tie with funny patterns in winter are the favourite parts of their dress. New styles in hats and showy designs in shoes attract them very much.

The women students, too, do not lag behind. They imitate the actresses in dress and are fond of talking about their favourite actors. Semi-nude dresses can now be seen entering the colleges. The girls care more for make-up than for study. A woman from Picaadilly is not so profusely scented as a college girl strolling on the Mall in the evening. With thick layers of powder on their faces, bloodly lines of lipstick on their lips and tempting

dresses they gracefully move about attracting young men, who madly pursue the 'butterflies.'

Fashions divert the attention of students, make them spendthrifts and have a corrupting influence on their morals. These mean wastage of the students' precious time and the loss of the hard-earned money of their fathers. Students, therefore, should dress themselves in extremely simple clothes and pursue their studies whole-heartedly rather than be led astray by the fashion.

Yours etc., etc.,
Pro Bono Publico.

(*iii*) Write a letter to the Vice-Chancellor, University of the Panjab, containing proposals for an improved proctorial system in colleges.

To

The Vice-Chancellor,
University of the Panjab,
Lahore.

Sir,

The increasing indiscipline and growing lawlessness among the college students is a recent development. The wrong sense of democracy hammered into the minds of the students has resulted in sounding the death-knell of discipline. Education, which should mean the harmonious development of the young, is not serving its purpose. It is only producing lop-sided, ill-balanced and indisciplined individuals. It is high time to call a halt to the wrong trend which is being followed.

Of course, the greatest responsibility for maintaining discipline depends upon the grown-up and responsible individuals but it will prove very helpful if there is some check on the students. For this purpose the proctorial system should be more vigorously introduced. Steps should be taken to make it really successful.

Honest, impartial, cultured and impressive students should be selected for proctorship. They should be instructed not to misuse their position and the slightest partiality on their part should disqualify them. The proctors should be smart, efficient and vigilant. The office should not puff them up and if they become negligent they, at once, should be removed from the list of proctors. And the most important of all is that when they have honestly reported some case their recommendations for punishment must be honoured, otherwise they are liable to lose their prestige and authority.

All the college students should wear uniforms. It would be much better to have residential colleges but as long as it is not possible the students should be asked to wear uniform even after college hours and they should always have their identity cards with them. Any student loitering without uniform, if detected, should be heavily fined.

Brothels (چکلے), cheap hotels and restaurants with bad reputation should be declared out of bounds for students. The students chasing girls and passing indecent remarks should be strictly dealt with.

Each proctor should be in charge of some fifty students. He should have personal contacts with them, know their address and call on them occasionally. He should watch their movements, advise them if they are prepared to listen or else report their cases to the college authorities.

The guardians and parents, too, must co-operate with the college authorities. Parents' days should be observed in the colleges to establish contact between the parents the teachers.

But all this can avail nothing if the students are bent on uneducating themselves. The teachers, therefore, should try to make them better citizens and infuse real education in them.

I hope you will be good enough to give this letter due consideration.

Yours obediently,
A Student.

(*iv*) **Wishing to dispose of a bicycle, you have inserted an advertisement in the paper and have received a letter of inquiry. Write in reply a business letter in which you describe the article, giving your reason for disposing of it and stating the price you demand.**

To

M. I. Uppal Esqr.,
Prop. Light and Waves,
The Mall,
Lahore.

Dear Sir,

With reference to your enquiry about the cycle that I wish to dispose of, I write below a few details.

It is a brand new Raleigh Cycle and it has been well-looked after. It was bought only three months back and is in excellent condition. It has a beautiful gear-box, a tool-box, a pump, a carrier, a stand has been fitted with a Lucas bell and Lucas dynamo having the rear light as well. I do not think you will now be able to buy a Raleigh from the market due to import restrictions. Therefore, it is a good opportunity to have this rare commodity.

I have recently bought a motor-cycle, therefore I do not need the bicycle. Hence, I inserted the advertisement to dispose of it.

In spite of the fact that Raleigh cycles are not available in the market I would not like to charge a high price. I have already received an offer of Rs. 160, but I would like it to be increased to Rs. 180 only and this, I think, is a moderate price. You may

contact me between 4 to 6 p.m. on any working day. As I am receiving offers it will be better if you meet me at the earliest.

Yours faithfully,
Rahim Jan.

(*v*) Write an application to the Chairman, District Board, for the post of a teacher.

To

The Chairman,
District Board,
....

Sir,

In response to your advertisement in the Press I beg to offer myself for the post of English teacher in the District Board Middle School.

As regards my qualifications I am a graduate of the University of the Panjab having obtained First Division with honours in English. After graduation in 1954 I have been working as Instructor in a private coaching institution, teaching English to the 9th and 10th classes. Thus I have one year's teaching experience to my credit. I have made a special study of English grammar and phonetics and have always been very much interested in English. I have studied a good deal of English literature as well.

I am a young man of 20 years of age having a good physique. I played hockey in my College days and have won excellent testimonials (سرٹیفکیٹ) in the sphere of sports.

I have an ardent (strong) desire to be a teacher and to serve the nation by participating in the nation-building activities. I like this profession immensely and would be greatly indebted if I am given an opportunity to help in making the destinies of the young ones of the nation.

Hoping that my request will receive favourable consideration.

I beg to remain,
Sir,
Your obedient servant,
X. Y. Z.

(*vi*) **Write a letter to a bookseller ordering some books that you require.**

Palm View,
Iqbal Road,
Lahore.

To

Messrs. Ilmi Kitab Khana,
Urdu Bazar,
Lahore.

Dear Sir,

I immediately require the following books and will very much appreciate it if you send them per V.P.P. at the earliest :—

1. Concise Oxford Dictionary ... (1 copy)
2. Dictionary of Phonetics by Daniel Jones (1 copy)
3. Ripon College Composition by G. I. Asghar ... (1 copy)
4. A Short History of the World by H. G. Wells ... (1 copy)
5. A Tale of Two Cities by C. Dickens ... (1 copy)

Thanking you in anticipation.

Yours faithfully,
Ahmad Afzal.

(*vii*) **Write a letter to the Station Master, Lahore, requesting him for the reservation of a berth in the train.**

3, Fleming Road,
Lahore.

To

The Station Master,
Lahore Railway Station,
Lahore.

Dear Sir,

I intend to leave for Karachi on Monday the 8th instant by Pakistan Express. I will feel much obliged if you are good enough to reserve one second class berth in the said train. My ticket No. is OII437.

I am sending herewith the reservation fee.

Yours faithfully,
A. S. Syyed.

(*viii*) **Write a letter to the Editor of a newspaper on the subject of motor horns, complaining of the ear-splitting and terrifying noise of some of them.**

16, Abbot Road,
Lahore.

To

The Editor,
Civil & Military Gazette,
Lahore.

Sir,

I crave the hospitality of your esteemed columns to invite the attention of the readers to a growing nuisance created by the ear-splitting and terrifying sounds of the motorists' horns.

The motorists sitting in *de lux* cars perhaps want to

parade (نمائش کرنا) their riches or else to scoff (تحقیر کرنا) at the poor pedestrians (پیدل چلنے والے) and to invite their attention to their shining cars, go on hooting. They insist on blowing their gruff, harsh, screaming and nauseating (تکلیف دہ) horns rather too often. This creates hellish noise and the villagers and others who are not accustomed to such noises are startled and sometimes butt (ٹکرا جانا) into these cars instead of getting on to the footpath.

This hooting is destroying the quiet atmosphere in the roads and in congested bazaars like Anarkali, Mochi and Shahalmi. This constant shrill sound pesters (تنگ کرنا) the pedestrians and the shopkeepers alike. Even near the hospitals in spite of the boards put up for this purpose the motorists do not desist (رکنا) from blowing their horns. This creates mental agonies (pain) for the sensitive and suffering patients groaning (کراھنا) in the hospitals and yearning for a wink of undisturbed sleep. The motorists are doing a great harm to them.

The horns are meant only to warn the people crossing or walking on the road and not to frighten or to terrify them. The police should check the horns and those which produce shrill and ear-splitting sounds should be removed by them. The horns can be musical as well. I wonder why our people have lost all sense of harmony and why the musical instinct has died out. The roads can become quieter and the horns can become pleasanter if the rich people moving about in cars show any regard for the common man and develop some sense of music in them.

I hope those concerned will think over my suggestions.

Yours etc., etc.,
A Pedestrian.

(c) INVITATION

(*i*) **Write an informal invitation to dinner to a friend.**

7, Saadi Park,
Mozang,
Lahore.
August 3, 1955.

My dear . . . .

You will be glad to know that my elder brother has passed M. A. (English) examination. I wish you to join with me in celebrating his creditable success in the examination by dining with me on the 4th instant at 8 p. m. I could not contact Arshad. If you happen to meet him, please bring him along with you.

Yours sincerely,
Anjum.

(*ii*) **Reply to the above.**

4, Temple Road,
Lahore.
August 3, 1955.

My dear Anjum,

I was much delighted to know the success of your brother in M. A. (English) Examination. I consider it a great achievement. I offer you, your brother and your parents my heartiest congratulations on this happy occasion.

I certainly will join you in celebrating this occasion and shall be at your place to-morrow at 8 p.m. I hope to bring Arshad also along with me.

Yours sincerely,
A. B. C.

MISCELLANEOUS LETTERS

(*i*) **Write a letter to an old class fellow of yours inviting him to spend a few days with you.**

Gulberg Colony,
Lahore,
March 3, 1956

Dearest Inam,

At long last I have hunted you out, my dearest chum. Time and circumstances flung us apart but it was just by chance that I came to know of your present address yesterday and here am I writing to you, my intimate and old friend, after years of weal and woe.

These intervening years must have changed you a lot but to me you are the same little Inam who used to sit next to me in the classroom. I still see your lovely radiant (چمکتا ہوا) face, with a mischievous twinkle in the eye, I have not forgotten how we used to tease our Mathematics teacher; how you hurled a piece of chalk at him when he was busy writing on the blackboard; how his face reddened at this insult to him and what an impotent rage (helpless anger) he exhibited when he could not detect the mischief-monger and what a sigh of relief you heaved when this storm was over and your skin was sound. And still your mewing and cat-calls are reverberate (گونجنا) in my ears. I can see the Islamyyat teacher, the long bearded, pious-looking gentleman who was always greeted by you by funny and queer sounds and who never could catch you red-handed. I hear the uproar of the class when the poor teacher baffled (پریشان - تنگ ہونا) by your continuous mewings left the class in anger giving a threat of punishing the offender the next day. And how after all can I forget the superb dramatic performance you gave on the school stage, the applause you received and the ovation (قدردانی کا اظہار) that was given to you. There are many and many such incidents

which stand out clearly in my mind. I have lived over them many a time but since I have found you I will like to recall those pleasant scenes in your company.

Please do come to me for a week or so for I long to meet you and talk about the sweet memories which so sacredly I have treasured in my mind. Having found you out I feel a burning desire to be with you at once and then to lose ourselves completely in the delightful memories of the happy past, to roam about in the pleasant surroundings of the days of yore and to be little children again forgetful of the painful sorrows and the heavy burdens which have fallen on our slender shoulders.

So, come for a few days ; let us re-live the past and laugh away the present worries that are oppressing us. Expecting you every moment.

Yours very sincerely,

....

(*ii*) Write a letter to your elder brother reminding him of his promise to send you money for the purchase of a cycle.

Iqbal Road,
Lahore
June 7, 1956.

My dear Brother,

Thank you for your letter congratulating me on my success in the Matriculation examination. I am grateful to you for your encouraging remarks and for the kind sentiments expressed in your letter.

I was anxiously awaiting your letter and when I had it I read it hurriedly but if you let me be a bit frank, I was rather disappointed after finishing it, in spite of the praises you had showered on me at my success. I was looking for something which was not

there. Perhaps, it slipped out of your mind that you promised to buy me a cycle if I got good marks in the Matriculation examination, and now, when by the grace of God, I have secured really good marks I am looking forward to the fulfilment of your promise. I am sure you will buy me a bicycle, brother dear, and now when I am joining college it has become a necessity for, you know, the new college is at a distance of three miles from my house and how can I go on foot in summer. So, please, do send me a nice cycle, the need of which I strongly feel. I will gratefully accept such a good gift from my dear brother and shall ever feel indebted to you.

When do you intend to come here? Nasrin is always waiting for you.

Yours affectionately,
A. B.

(*iii*) **Write a letter to the Editor of a newspaper giving your views about polygamy:**

To

The Editor,
The Pakistan Times,
Lahore.

Sir,

It is with very keen interest that I have been following the controversy about polygamy that has been started in the columns of your paper and I would like to say a few words about it.

It is an important question and must be thrashed out properly. Being sentimental, rash or stubborn (ضدی) will help little in understanding it. We must look at it impartially and dispassionately (بغیر تعصب کے)

We find that in European countries where polygamy is not allowed there are many cases of elopement (اغوا), illicit relations (ناجائز تعلقات), raping (زنا کاری) and

sexual perversion. It is mostly because a man dissatisfied with his wife for some reason or the other but unable to extricate (free) himself from this bondage makes someone else the centre of his interest, but being forbidden to marry a second wife, indulges in the immoral act. Moreover human nature feels a sinister (برے قسم کا) pleasure in going against the taboos (ممانعت) and in breaking the laws and hence due to such a restriction curbing (روکنا) the natural polygamist tendency of man immorality is rampant (کثرت سے پھیلی ہوئی). It is my considered opinion that if Westerners are allowed to practice polygamy there will be lesser cases of sexual immorality, for then man will be legally within his rights to bring another woman home if there exists an unbridgeable gulf (خلیج) between him and his wife.

And then there are cases when a man loves his wife but she does not bear him any children. It is a natural desire to have children who can continue the ancestral line. What is a man to do in such circumstances. He cannot divorce his wife for he loves her and he cannot have children, though he so much yearns for them. Will it not be the best solution if he is allowed to have a second wife ? Certainly this can be the only solution.

Of course, it is incumbent (فرض) on man to treat both his wives justly. He must have as much regard for his second wife as for his first. Thus the first wife will have no cause to grumble and when both are satisfied the institution of polygamy ceases to be devilish or cruel as it has been presented.

These and many other considerations justify the introduction of polygamy. That is why Islam, the most rational of religions, has made such a provision. I hope the other correspondents will think over these few lines before penning down an article rashily.

Yours etc., etc.
A Polygamist

(*iv*) **Write a letter to your father describing your first impression of College Life.**

New Hostel,
Govt. College,
....

My dear Father,

I thank you for your kind letter that I received a few days back and am extremely sorry that I could not reply to it earlier as I was trying to settle down and now I have got a nice cubicle and am feeling quite comfortable.

You have asked me my opinion about college life. My opinion naturally will be based on the first impressions and it may not present very profound and comprehensive views of college life but it will be my personal opinion which I have formed after studying this new place for a fortnight or so.

I was struck with the majesty and grandeur of the imposing building but the spirit of reverence (عزت) with which I entered this place could not subsist for long. The mischiefs played on the First Year students, the humiliation they were subjected to and the poor account the college students gave of themselves made me form a not very high opinion about the institution of which they were the products. I considered some of their actions unbecoming a gentleman and therefore was surprised how this educational institution, meant to disseminate (spread) knowledge and inculcate (پیدا کرنا) noble qualities, was to serve its proper purpose. Great boast, little roast, I said to myself. However, a little later, thinking more dispassionately, I found that my first impression was not a very correct one. Students on the whole are not bad ; some of them are mischievous and do certain things just for the sake of

fun. There is a world of difference in college life and school life. School life is associated with repressions (دباؤ - پابندی) restrictions, compulsion and punishments. The teachers are disposed to be harsh and use the cane rather too frequently. Students live in an atmosphere which is very uncongenial (ناموافق) to their mental and even physical growth. College life, on the other hand, is a life of freedom, has an atmosphere of jollity and is absolutely carefree. The college student lives like a prince and spends like a duke. There is none to meddle with him and he enjoys unhampered (unchecked) freedom. This is both his bane (بربادی) and blessing. He may gain or he may lose due to it, the responsibility is all his.

There is a lot of fun and happiness in the college life. There are so many amusements, entertainments and diversions. I hear there are many societies which aim at developing the qualities of public speaking and bring out other latent qualities. I hope to be benefited from these.

I admire the method of teaching here. The professors deliver their lectures mostly in English and they speak so charmingly that I would love to hear them for hours together. There is alway a smile on their faces and therefore the students instead of being scared, as in schools, enjoy and hence benefit from these lectures.

College life on the whole, as it seems to me, is a life of freedom, having ample pleasures and ample opportunities for harmonious development of all our faculties and I am happy to be here.

Pay my respects to mother dear.

Yours affectionately,
X. Y. Z.

(*vi*) **A letter of reconciliation to a friend.**

5, Nisbet Road,
Lahore,
March, 3, 1954

My dear Nazir,

For the last two days I have been thinking of paying you a visit but feel lacking in courage to face you after the unfortunate incident of the 1st of March. I am so ashamed of my despicable (قابل نفرت) conduct on that date when I exchanged hot words with you, that I know not how to appear before you.

It was in a fit of rage that I thoughtlessly and rashly hurled abuses on you, used taunting (طنزآ) and humilaiting words and insulted you beyond measure and what was the cause — simply that inadvertently (نادانستہ طور پر) an improper word slipped out of your mouth. It was rashness to have taken offence so soon and to have lost temper so quickly and to have picked up a quarrel with my dear friend so foolishly.

Believe me, I have not been able to sleep for the past two nights ; my conscience has been pricking and abusing me. I have been on fire and have been goaded (اُکسایا جانا) from within to tender my humblest apologies but could not muster (gather) up courage to face you. If I am rash I am sensitive too and soon after your going away I realized what a folly I had committed and wanted to undo it but did not know how. I have been tossing in my bed, and had no peace of mind for the past two days. I apologise from the core of my heart for my shameless conduct and hope to be pardoned by you. Only then will I feel easy.

Sometimes trifles create a gulf between dear and intimate friends. Please do not let that happen. I

am prepared to make amends (تلافی کرنا) in whatever way you like. Regretting my folly I approach you like a repenting sinner sanguinely hoping that you will hug me to your heart and the unfortunate incident will be forgiven and forgotten and we will be as good friends as we previously were.

Hoping to be pardoned,

Yours sincerely,
Fazal.

(*vii*) **Write a letter to your guardian explaining why you failed in the last house examination.**

Rivaz Hostel,
Lahore.
Jan. 6, 1952.

My dear Uncle,

Received your letter admonishing me for my poor result in the December examination. I fully deserve your reproach.

You have asked me the reason for my failure. Well I am not going to present any lame excuse or concoct (گھڑنا) any cock and bull story (فرضی قصہ) to shield my follies and shortcomings. Perhaps. I would have done such a things had this result not opened my eyes and made me realize that I am drifting far off from my goal. My poor result will serve as an eye-opener to me and I hope it shall help in setting me right.

Let me be very frank about the cause of my failure. I admit that I got into bad company and was led astray and neglected my duty. Some gentlemen who professed to be my dear friends induced me to have a good time by going to the pictures, visiting play-houses, strolling aimlessly on the Mall and McLeod Road and sitting for hours in restaurants. The daily programmes they chalked out seemed so jolly that I felt fascinated and completely forgot what I had come here for. I lived in

a romantic and beautiful world where there were no cares and no worries. These foolish diversions wafted (carried) me away and away from the right path and my books lay unopened in the shelf covered with a thick layer of dust. It was at the close of the examination that I realized my folly but it was too late. The miserably poor result has brought me to my senses and I promise, uncle dear, that I will devote all my time to the study of books and in doing what is my duty.

It is a candid (frank) confession I have made for I no longer wanted to keep you in the dark about myself and I hope that instead of getting more angry with me you will be good enough to pardon my foolish past and accept my promise of showing a good result next time.

Hoping to be favoured with an encouraging reply.

Yours affectionately,
Saleem.

(*viii*) **Write a letter to a newspaper on the evils of street-begging.**

To

The Editor,
The Civil & Military Gazette,
Lahore.

Sir,

I crave the hospitality of your esteemed daily to allow me some space in the columns of your paper to say a few words about the evils of street-begging.

Begging in the streets is not a new thing but after partition it received greater impetus. Some of the refugees who crossed the border having been deprived of the last penny took to begging, for they were compelled to keep their body and soul together somehow or the other. Having once

been stranded in this quagmire (دلدل میں پھنسنا) they found it hard to extricate themselves or perhaps they could not shake off the slothfulness (کاھل) that beggary engenders. Considering it an easy and lucrative (paying) 'business' they adopted it as a profession, with the result that the number of beggars in the streets has swelled enormously (greatly).

Now we find streams of beggars pouring into the streets. Most of them are strong, stout, enjoying robust health and they go about shouting at the top of their voices. They are able-bodied and capable of doing hard labour but they shirk work and enjoy roaming in the streets, begging their daily bread. This thus is a great national wastage. The healthy people who are capable of doing useful service to the country are lounging about contaminating (خراب ناپاک کرنا) the society. This, therefore, must be stopped.

Again, indiscriminate charity encourages idleness and hypocrisy. It is difficult to differentiate between a really deserving person and the professional beggar who makes sentimental appeals in the most touching tones. And when we give money to a professional beggar we, in other words, are encouraging him to continue his most ignoble 'trade.' Thus this indiscriminate charity only furthers the evils and produces more sluggards (کاھل) and idlers. Moreover if there are really poor people in the country we cannot mitigate (کم کرنا) their sufferings by giving a few annas in charity. Beggars' homes for this purpose is the best remedy.

Street-begging is a great nuisance. It engenders vice and lethargy. It is a great national wastage and is a sad sore on the face of society and hence measures to check it must be adopted.

Yours, etc., etc.
An Observer.

(*ix*) A letter from Macaulay to his Father.

Sheford,
Feb. 22, 1813.

My dear Papa,

As this is a whole holiday I cannot find a better time for answering your letter. With respect to my health I am very well and tolerably cheerful as Bludell, the best and most clever of all the scholars, is very kind and talks to me and takes my part. He is quite a friend of Mr. Preston's. The other boys, especially Lyon, a Scotch boy and Wilberforce are very good natured.

In my learning I do Xenophon every day and twice a week the Odyssey in which I am classed with Wilberforce, whom all the boys allow to be very clever, very droll and very impudent. We do Latin verses twice a week, and I have not yet been laughed at, as Wilberforce is the only one who hears them, being in my class. We are also exercised once a week in English Composition and once in Latin composition and letters of persons renowned in history. We get by heart Greek grammar or Virgil every evening. As for Sermon-writing, I have hitherto got off with credit and I hope I shall keep up my reputation. We had the first meeting of our debating society the other day when a vote of censure was moved for upon Wilberforce but he, getting up, said : 'Mr. President, I beg to second the motion.' By this means he escaped.

The kindness which Mr. Preston shows me is very great. He always assists me in what I cannot do, and takes me to walk out with him every now and then.

My room is a delightful little snug chamber, which nobody can enter, as there is a trick about opening the door. I sit like a king with my writing desk before me; for there is a writing desk in my chest of drawers. My books on one side, my box of papers or the other, with my arm-chair and my candle; for every boy has a candlestick, snuffers, and an extinguisher of his own.

Being pressed for room, I will conclude what I have to say tomorrow and ever remain,

Your affectionate son,
Thomas B. Macaulay,

(*x*) **Write a letter to a friend describing some exciting incident you have seen.**

Durand Road,
Lahore.
April 4, 1956.

My dear Arshad,

I am extremely sorry for having delayed the reply to your letter of the 25th of March. I had gone to Lyallpur for a few day and in fact received your letter when I was back from there.

I cannot help telling you the incident which I saw at the Lahore railway station while proceeding to Lyallpur.

A well-dressed gentleman was strolling up and down on the platform waiting for the departure of the train. His one hand was thrust in his pocket and the other was holding a lighted cigarette and he occasionally looked in the direction of the ladies' compartment as he sauntered (passed) by it. It is nothing unusual for a young man to do so. Nearly every young man with searching and wistful eyes looks in this direction. I noticed that whenever that gentleman passed by the compartment his cheeks began to glow and redden. Perhaps this amorous (عاشق مزاج) young Romeo had found Juliet who was responsible for the sudden colouring of his checks. But no he did not look pleased. He rather seemed excited and was getting angry. And when he passed by that compartment for the fourth time he dashed into it and within the twinkling of an eye was dragging out a woman clad

in *burqa*. This sudden snoop (جھپٹنا) and very rough handling of her caused perturbation (پریشانی) on her fair and young face but it only enhanced (زیادہ کرنا) her beauty. The infuriated (غصے سے بھرا ہوا) young man did not stop at bodily hurling (پھینکنا) her out of the compartment but did something more funny to provide dramatic thrills to the people who by now had collected in front of the compartment in large number. He removed her *burqa*, took a match-box from his pocket, and before scores of people watching this strange drama, set it aflame and with a throat, choked with anger, blurted out, "There goes your veil of hypocrisy. You, who were so eager to show your fair face to every young man and only hide it from your husband when he passed by, now can do so gladly having been relieved of this useless encumbrance (روک). Now stand unveiled before all these people and let them enjoy the beauties of your face." And she, the victim of this wrath and fury, stood motionless with downcast looks and sinking into a sea of shame. The unexpected behaviour of her husband and the mortifying humiliation she had to undergo had stunned her. Shocked, confused and ashamed she stood still like a statue of shame. And the husband with angry, bloodshot eyes was devouring her. Excited, amused, baffled (پریشان) and vexed people stood around in great number. It was the intervention of the police that saved the poor girl from this most terrible punishment. I cannot forget her standing with downcast eyes, looking the image of innocence and shame. It was such an incident that I could not help writing to you about it.

I hope you well pay me a visit after your examination is over.

Yours sincerely,
Afzal.

(*xi*) **Write a letter to a newspaper making proposals how unemployment among the educated class in Pakistan can be reduced.**

To

The Editor,
The Civil and Military Gazette,
Lahore.

Sir,

I crave the hospitality of the columns of your paper to put forth a few suggestions for checking the growing unemployment in our country.

When a young man bids good-bye to the University the blissful sleep that he was enjoying is disturbed and he feels his hopes frustrated and ideals crumbling down. He makes frantic efforts to be fixed up somewhere but failure stares him in the face. The disgust and disappointment at time leads him to suicide. So it is an important question which must be pondered over.

The government can help people by increasing the number of armed forces. This will strengthen the country's position, make it easier to defend the long frontiers of Pakistan and provide an opening for so many healthy young men who have a desire to be of some good to the country.

Ordnance factories and industrialization of the country can also ease the situation. The sole responsibility for this falls on the shoulders of the Government, but the wealthy businessmen, too, should lend a helping hand. Instead of hoarding wealth they should come forward and set up factories which will pay them in the long run and also help many unemployed. To make our country strong, well-established and self-sufficient, we need a network of factories and it is only possible if the rich are a bit enterprising and follow in the footsteps of those who have given the lead.

How to Write an Essay

Select that topic for your essay to which you will be able to do full justice. Neither select a too difficult topic nor a too easy one. If you can write a humorous essay only then touch a topic, otherwise select some other which is to your taste. For an average student it is better if he chooses a not too easy topic, for the easiest topic is not likely to fetch many marks. So, select a good topic which is to your taste and on which you can write something.

(*i*) **Thinking and collection of material.**—Having selected a topic lay aside your answer-book and think on it for a few minutes. Explore the depth of your mind and bring out all relevant material. Do not think that this time is being wasted. It is on the other hand the best use that the time reserved for the essay can be put to. Jot down on a piece of paper all the ideas or points that come to your mind.

(*ii*) **Selection.**—If you have too many ideas the need for selection of the important and more necessary will arise. For example, if the topic is 'War' you may be confused as to which aspect of it should be described—whether to give a description of wars, the horrors of war, the history of wars, the desire to wage a war or the measures to put an end to it. In such a case select the points which seem significant and can serve your purpose.

(*iii*) **Arrangement.**—Thoughts may rush into your mind but it will be a disorderly rabble (بے ترتیب ہجوم) entering the portals (دروازے) of your mind. It will not be a disciplined army, the sight of which will impress the spectator. So, your disordered thoughts need to be properly arranged. See which should be given the first place, which the second and so on. Pruning and planning will invest the same material with greater charm; order and arrangement will make it look a chiselled product with proper finish

(*ii*) **Beginning.**—It is said that well begun is half done and this is very true in the case of essays. To create a good impression on the reader or the examiner make your first paragraph, nay, the very first sentence, arresting. The first paragraph should be a general one. The essay can be begun with a quotation, with a story, with a humorous or profound remark or even in an abrupt manner.

Here are a few beginnings by great essayists :—

(*a*) Ralph Waldo Emerson begins his essay on 'Gifts' thus :

Gifts of one who loved me,—
'Twas high time they came :
When he ceased to love me,
Time they stopped for shame.

[An appropriate quotation has been given].

(*b*) Charles Lamb then begins his essay on 'Poor Relations' :—

"A poor relation is the most irrelevent thing in nature—a piece of impertinent correspondency—an odious approximation, a haunting conscience—a preposterous shadow, lengthening in the noontide of prosperity—a perpetually recurring mortification"—and he goes on.

(He plunges straight into the topic. A learned but rather cumbersome beginning.)

(*c*) Leigh Hunt begins his essay on 'Windows' thus :—

"The other day a butterfly came into our room and he began beating himself against the upper panes of a window half open, thinking to get back."

(A very simple and natural beginning, describing an incident in a naive manner, and arousing the interest of the reader.)

(*d*) Hazlitt, writing on 'On Going a Journey,' says :

"One of the pleasantest things in the world is going a journey ; but I like to go myself."

(He at once starts describing the main theme without any circumlocution).

(*e*) Bacon writing on ' Of Great Place,' begins :

"Men in great place are thrice servants ; servants of the sovereign ; servants of fame; and servants of business."

(A scholarly sentence.)

Therefore, when beginning an essay write an incident, give a quotation, make a general statement, or begin abruptly. The introduction, however, should not be long and irrelevant.

(*v*) **Middle**.—Divide the essay into a number of paragraphs. Do not mix-up differing ideas in one paragraph. Let it contain just one idea or similar ideas.

The body of the essay should have certain qualities. There should be unity, *i.e.*, only one subject should be discussed. The irrelevant matter should be excluded. Do not begin an essay till you have thoroughly understood its scope, *e.g.*, on the essay, ' A Cinema Depicting a Literary Subject,' you are not to discuss the advantages and disadvantages of the Cinema or its general effect upon man for it is beyond the scope of the topic.

There should be coherence in the essay and the ideas should have a logical connection. Arrange your thoughts properly and then present them in a logical manner. The ideas should not be disjointed or jumbled up.

Proper proportion should be observed between the various parts of the essay, *i.e.*, present the different ideas in a balanced manner. The introduction, conclusion or one paragraph describing one idea should not be disproportionately long. Do not waste too many words

on the introduction so that when you are going to begin the discussion of the topic the time for the essay has finished.

(*vi*) **Conclusion**.—Just as an introductory paragraph is needed, similarly a concluding paragraph is very essential. It will give finish to the essay and will not let it look incomplete.

The conclusion should be short and natural; the ending should not be abrupt. It may contain some striking sentences, or sum up the ideas given in the body of the essay and give the writer's point of view about the topic under discussion. The conclusion should leave a good lasting impression upon the examiner.

Some General Hints

(*i*) Understand the topic fully.

(*ii*) Think over it and collect as much material as possible.

(*iii*) Write down all the points.

(*iv*) Select the points that you would like to incorporate in the essay.

(*v*) Arrange your points in a proper order.

(*vi*) Give a brief but good introduction. Let the first sentence be striking.

(*vii*) Different ideas should be developed in different paragraphs.

(*viii*) The body of the esssay should have unity and coherence. The ideas should follow a logical plan.

(*ix*) Add a concluding paragraph in which you give some quotation, or sum up the ideas or give your personal opinion.

(*x*) Revise your essay.

(*xi*) Let it not be too lengthy or too brief.

Note.—All the topical esssys will be found in these pages, students must prepare at least the following types of essays :—

1. Science and Man.
2. Cinema.
3. Broadcasting.
4. Newspapers' Propaganda.
5. Female Education.
6. Technical Education.
7. Medium of Instruction.
8. Industrialization, Economic Development and Defence of Pakistan.

DESCRIPTIVE ESSAYS

1. A Rainy Day in Summer

[**Hints.** *Describe the scorching heat and prayers for rains. The clouds appear and at last the rain begins. Everybody enjoys and feels happy. When the rain finishes people go out far a walk and some slip on mud providing amusement to others. The day ends with a rainbow adorning the blue sky.*]

What teribIe heat! It seems that the blazing sun above, the burning earth below, and the awfully heated air in between have all conspired (سازش کرنا) to make man's life hell here. Oh, what a scorching and blasting heat! What sweltering (پسینہ لانے والا) and suffocating weather ? It is literally roasting people.

So, cursing, complaining, muttering and grumbling people go about. The burning weather is under heavy fire and people, if they do not faint with the oppressive

heat curse and complain against it. This is the only topic that is monopolizing their minds and in fact they can concentrate upon nothing else. The religious people are flocking into mosques, praying to the Almighty for the most needed rain, standing bare-footed on the burning bricks. The farmer looks woefully to the withering crops and the parched soil, and with an expectant eye to the clear shining blue sky which seems to give little hope. The bleating lambs and the lowing cows seems to implore (التجا کرنا) the Almighty for a few refreshing showers.

The roads are deserted but there is some noise in the streets. The children are yelling and laughing loudly. The circling children have surrounded an old man with grey hair and bent back and have just inverted a pitcher of water on his head. They are in a hilarious (joyous) mood and hope this noble act of their's will invite rain.

A stray streak of a cloud moving languidly in the bright sky attracts every eye. Heads turn upwards and all eyes with pleasure watch this harbinger (پیغمبر) of rain. It attracts more clouds and soon there is a swarm sailing leisurely in the dazzlingly bright sky. The children's noise becomes more loud, the devotees pray more zealously and the farmers' eyes are beaming with pleasure and, at last, overcoming their initial shyness the rain-drops dance down on to the earth.

Every heart is glad, every eye is filled with pleasure and every face is smiling watching the silvery chain of rain. Children, having removed their clothes are rushing into the streets. They are really happy and the deafening shouts rending the sky are expressive of the degree of their happiness. There is such a thrilling sensation in the atmosphere that even grown-up persons find it hard to resist the temptation of joining these young revellers (خوشی منانے والے) and hence some of the grown-up persons too are sharing the fun of children.

The rain now falls in torrents. The pleasant pattering or rather drumming on the roofs is the most delightful sound. The sound of the rushing water of the gutters is lovely to hear. The streets have assumed the look of streams and the fields look like vast lakes. The cool breeze, the pleasant sounds, and the happy sensations have all made the people forget the scorching heat. They are happy, immensely happy.

The pattering sound subsides, the gurgling noise of the running water is less loud and at last the dark grey clouds move off washing the sky and trees of all their dirt and leaving smiles on the frowning faces. Every heart is gay, filled with a rare pleasure. And now the people start streaming out of their houses ; out to enjoy the beautiful sights and scenes. The mud-covered roads supply amusement for some at the cost of others. One cannot help laughing when the person walking in front slips and falls down in the oddest (عجیب) posture with the mud making beautiful patterns on his clothes and face. It looks so funny and amusing that the onlookers break out in mirthful laughter. But it is such a season that even the one who falls also enjoys it. Indeed it is a day which makes even the wrinkled faces smile and look fresh.

And then the clear blue sky is adorned by the rainbow—a garland of beauty and majesty, the artistic touch consummating the loveliness of the day. Hearts leap up with joy and the eyes are delighted to see this masterpiece of nature's beauty. It is a fitting close to a lovely day.

2. A Historical Place

A visit to Jehangir's Tomb

[**Hints**. *We plan to enjoy the holiday. Start for Jehangir's tomb. Impressed by the main gate, grassy plots, rivulets, waterfalls, tanks, towers and the main building. The mausoleum aroused sad and painful thoughts.*]

As I half opened my eyes the very first thought that flashed across my brain was that of the approaching exam-

ination and I felt depressed, but the very next moment I realized that it was Sunday and I could expel from my mind the dread of the examination at least for a day. I looked up at the cloudy sky and felt delighted at the prospects of enjoying the holiday.

Soon I was knocking at Hamid's house and having called Rashid and Naseem also we all started for Jehangir's Tomb. With dark overhanging clouds and the cool breeze, it was a pleasure to cycle towards the Ravi and then on to Jehangir's Tomb.

We came down from our cycles in front of the majestic and impressive gate of this old, historical building. Shopkeepers and hawkers were vieing with one another in shouting loudly, selling their goods. As we entered the gate we saw spacious lawns on both the sides of the gravel-strewn road. There was green, velvety grass presenting pleasant sensation to the eyes. The vast lawns stretching out for furlongs with trees here and there, looked very lovely.

We marched on and turned towards the right and saw another lofty gate. We went up a few steps and entered this gate. As we crossed it we saw a beautiful scene. In the middle of the road was a canal, with water flowing quietly, and on both sides of the road there were lawns, green and beautiful lawns with tall, towering trees standing like open umbrellas all over these.

When we advanced a bit we saw a small tank of water from which four streams were flowing out. The tiny waterfalls presented a lovely sight. The sparkling drops of water went rolling down the steep slopes, made of very beautiful stone. Going forward we came in front of the main building. It is a beautiful building with four towers jutting out of it. The towers are beautifully embellished. We went up on one of the towers and from here could see the lofty minarets of the Badshahi Mosque. The beauty was that only three minarets could be seen and they say that if you go up on one of the Minarets of the Badshahi Mosque, from there too you can see only three towers of Jehangir's

Tomb. This is an exhibition (نظارہ) of the skill of the architects of the past.

Having enjoyed the scene of the Ravi which looked no more than a silver streak and also of the green surroundings we came down and entered the main building. It is a beautiful building having very thick walls, decorated ceilings and superbly designed floor. The lattice work and beautiful mosaic presented a charming sight. As we advanced and entered the inner portion a hush fell on us. Reverently, respectfully, thoughtfully and sadly we slowly walked to the inner room where rests eternally the great king. The renowned monarch, the great lover, the redoubtable (جرار) warrior, the skilful administrator and the mighty emperor who ruled over a vast Empire for a number of years, whose frowns could mortify people and whose looks could kill, he now lies here in dust covered by a canopy (چھتر) which is decaying, attended by none of his courtiers and separated even from his beloved queen. So poor is the finale (ڈرامے کا اختتام) of the glorious, vivacious active, and the enviable life of man! How helpless indeed is man! What an inglorious end!

Sadly, slowly and thoughtfully, recollecting the glorious past of the king and contrasting it with the poor present we marched out. While cycling back home we cast a look on the deserted, despoiled and disfigured mausoleum of Nur Jehan, the belovod queen of Jehangir who now lies far off from her beloved husband in such surroundings as seems to mourn and lament. One cannot help heaving a sigh of sorrow after looking at these ravages of time.

3. A Picnic

[**Hints.** *On a fine morning we start for the Ravi, bathe, swim in the river and then cook our meals. Cooking is quite funny as all have no experience of cooking. The few mangoes which every one tries to get create a good deal of fun. A sleep in the afternoon and a pleasant ride home rounds off the picnic*].

The gigantic (big) black clouds moving majestically started overcasting the sky. A pleasant breeze began to blow and it was such a relief from the scorching (جھلس دینے والی) heat. Every soul looked with pleasure to the sky and enjoyed the cool breeze. It really was a day to enjoy. So we, a few friends, chalked out a programme and thought of spending the day on the banks of the Ravi. We intended to do the cooking ourselves so we took no servant. Loading the necessary utensils and eatables in a tonga we started on cycles in two parties. The first party was to accompany the tonga and the second to buy mangoes and join the other party.

Under a cool shady tree we established our head-quarters. First of all we had a dip in the river and then we started rowing. The rapid and rising waves wafted (carried) our boats far away from the bank. Then some one broke out into singing. The leaping waves, the caressing (چھوتی ہوئی) wind and the lulling song had a magical effect on all. The splash of the oar seemed in unison (ہم آہنگ) with the romantic song. It was real enchantment. But the shrill cries of one of our companions broke this enchantment all too sudden. Somebody out of mischief had thrown him into the river. He did not know how to swim and was now yelling (چیخنا) and shouting and making frantic (mad) efforts to get back to the boat. Another jumped and brought him to the boat and we landed.

Now our cooking started. Nobody was to be the cook but every one was to have a hand in cooking. It was great fun to see these apprentice cooks busy preparing their midday meals. One of us, or rather two of us, started kneading the flour (آٹا گوندھنا). They did not seem to knead but rather seemed boxing with a very strong opponent (مخالف). They were gasping (ھانپنا) and perspiring and white-washing an area of three feet around them. At last they had vanquished (شکست دینا) the

enemy and so they lay down panting. Then cooking started. There everybody was to help. Even peeling (چھیلنا) potatoes was not an easy job. With sharp knives the potatoes were mercilessly butchered and finally cut into fragments (ٹکڑے). One fellow went to the river to wash the meat and washed it rather over neatly for he came back with little less than half the meat, the other having been carried away by the mighty currents, as he explained. Search for salt was made everywhere but Mr. Salt had stealthily slinked away (کھسک گیا). We had no other alternative but to cook without salt. Condiments (گرم مصالحہ) were liberally used and because of the many cooks double or perhaps treble the quantity had been put, for when one went away, the other to show his mastery of cooking added a large quantity of condiments and so, when the meat was served, it was worth tasting. The truth of the saying 'too many cooks spoil the broth' was driven home to me. Chapaties were octagons (eight-sided) and hexagons in shape, thick at one place and transparently thin at another. Fairly disappointed with our performance we searched for the mangoes but found only a handful lying timidly in one corner of the big basket which had brought them. Somebody had taken away the lion's share and left a few to start a quarrel. And in fact everybody was pouncing (جھپٹنا) upon these ripe, tempting but a handful of mangoes. It was great fun running after one another and snatching mangoes even out of the mouths of the others. I never enjoyed mangoes more than the one which I was successful in snatching.

Then we sat down and amused ourselves with songs and anecdotes (واقعات) till sleep slid over us and we were soon snoring (خراٹے لینا). It was very nearly evening when we shook off the intoxicating slumber and started back. It was a pleasant ride home.

Slowly cycling in the silvery light of the moon on a glistening (چمکتی ہوئی) road and the sweet voice of our

singer companion pouring honey into our ears gave a lovely finishing touch to our picnic. It was a memorable picnic and I cannot easily forget it.

4. My Visitors

[**Hints**. *Many visitors come to see me. One gentleman likes to talk at length about the usefulness of exercise. The second gentleman is in the habit of borrowing money. The third drags me out of my drawing room. So, most of the gentlemen are unwelcome visitors.*]

When I am absorbed in my study for the first time reading Keats' poem with enjoyment and understanding and exulting (خوش ہونا) inwardly over this achievement there comes a loud knock at the door and in comes my next door neighbour with a loud 'Hello!' He is so 'sympathetic' that the moment he sees the book open before me he, in a gruff (سخت) and loud voice, will start complaining, asking me not to work so hard and at the cost of my health. But I know better how hard I work. He has a very nice muscular body and is a wrestler and an athlete. He at once will start with his pet topic—how young men are neglecting exercise and ruining their health. He will deliver a lecture for an hour or so. This will be illustrated by various anecdotes, personal experiences and the stories of others. It will be a non-stop speech delivered in a gruff and loud voice which will be heard in the other corner of my house. I keep mum listening to the golden instructions which I never will act upon. And when my friend has spoken for a sufficiently long time he looks searchingly towards me to gauge (measure) the impression created by his speech and I smile helplessly. Convinced that I will carry out his wishes next time he politely takes his leave and I see that one hour is already over and I will take another fifteen minutess to concentrate upon the book, for his speech keeps reverberating (گونجنا) in my ears long after.

Then there is another friend of mine. In fact he is my father's friend but is kind enough to extend his

patronage to me. He has a pleasing personality and is gifted to talk on various topics. But unfortunately he delights in discussing his home-affairs—how like a prince he lives, how lavishly he spends, what shopping he did the day before and so on. These petty details which are of little interests to me have to be willy-nilly listened to and when at last he is getting up he will come to the refrain of his visit. He is short of ten rupees and will be most obliged if I can spare them. Being my father's friend I have the greatest regard for him. So the money which I saved for buying a dictionary goes into his pocket and he is too busy to remember the payment of these petty debts.

There is another very dear friend of mine who was my class-fellow in the sixth class and now is the agent of some insurance company. He will drop in at most odd times when, for example, I have decided to spend the holiday receiving no one and studying my books. He does not like drawing-room talk ; he prefers to walk and would drag me along with him in spite of protestations (احتجاج). He is not satisfied with wandering for an hour or two, he must spend the whole day out of doors. Gardens, hotels, cinema houses—all have irresistible fascination for him. Tired and disgusted I start for home in the evening having wasted a precious day. I make it a point not to be at home the next time he comes, but he somehow or other unearths me and like a helpless puppet (کٹھ پتلی). I have to obey him. Can I never escape him ?

I am fed up with such 'dear' friends and would like to run away somewhere. But it does not mean I have no good friends. I am lucky to have a number of friends whose entrance into the room is as though another candle has been lighted. Their visits, their company, fills me with pride and pleasure. I benefit from their talk and, above all, I get the happiness which is so rare a commodity. Thus I have welcome and unwelcome visitors. I would like to run away from some and would love to run to others.

5. College Convocation

[**Hints.** *Preparations for the Convocation starts. Cleaning and decoration goes on. Professors are dressed in gowns and hoods. Guests arrive. Guest of honour arrives and the Convocation procession starts. Principal confers degrees on graduates. Convocation address and tea.*]

There was a great hum and activity in the College a couple of days before the College Convocation. Preparations on elaborate scale were going on. 'It must be a very special day and some really nice function,' thought the firsties noticing all these preparations. And on the day of the Convocation the College wore a new look.

Everything was clean and tidy. The approach road was decorated with buntings (جھنڈیاں) and flower-pots were lining up on both sides of the road making it look really pretty. The buntings fluttered producing sound like the clacking of hens. The flags on the top of the College building flapped (پھڑ پھڑانا) and waved merrily. The meticulously clean surroundings, well-trimmed grass, the gaily smiling flowers and the white-bordered road, decorated with buntings—all these told of an important coming event.

The hall, the venue (جگہ) of this function, wore a festive look. The rows of chairs and benches with red cloth in between, the big nosegays (گلدستے) of flowers and the paper buntings adorning the hall made it look very impressive. On the dais chairs for the members of the staff had been placed in the form of a semi-circle and in front of them was a majestic Presidential chair with a foot-cushion in front. The flowers peeping out of the big flower-vases (گلدان), the multi-coloured buntings flapping merrily overhead and the long lines of chairs, made the hall look very beautiful.

At last the guests started arriving. Cars, tongas and cycles made a long line which seemed almost interminable. There were stewards at the gate receiving the guests

and conducting them to the proper places. The hall began to hum when the students were allowed to enter. The firsties especially were surprised to see their professors dressed in long black gowns and red hoods. It was a sight to see these gentlemen, dressed in their best dresses, tripping hither and thither in their long academic gowns and different coloured hoods. There was a red gown also to be noticed. And the person looked if, not impressive, at least different with the strange or perhaps funny academic cap. All looked busy and were anxiously awaiting the guest of honour.

At last all the professors lined up outside. The guest of honour arrived, was introduced to the members of the staff and now the Convocation procession entered the hall where a hush had fallen over the audience. All out of respect stood up and watched this impressive procession of the scholars go by them towards the dais.

The proceedings started with the recitation from the Holy Quran and then after the Convocation had been declared open, the Principal conferred degrees on the new graduates. Half a dozen graduates dressed in black academic gowns, of which they seemed so proud, lined up near the dais while the vice-Principal distributed the degrees. Then another batch came and was followed by still another. With pride and pleasure shining in their eyes these young graduates after receiving their well-won degrees returned to their seats. Then the President stood up to deliver his Convocation address in which speaking learnedly he gave a word of advice to the young graduates who were to enter the arena of practical life and thus this colourful, impressive and solemn function came to a close. The guests were entertained to tea and when the shadows began to lengthen they one by one drove off in their cars.

Happy were the young men who this day were the centre of attraction, and who, by their efforts, hard work and intelligence had won the coveted (desired) prize. It was with a sense of real satisfaction and genuine pleasure

that they walked about watched by all eyes. But their pleasure was not unmixed with melancholy feelings for they were bidding good-bye to their *alma mater* with which the sweetest and dearest associations were clinging and were about to enter a new field of life, having doubts and apprehensions about their future.

6. A Deserted House

[**Hints**. *The owners having died have left the house deserted. It is a big house standing on the roadside. It has many rooms and spacious lawns. The roofs now have fallen down, the walls have been broken, the trees cut and the lawns spoiled. The old fallen house, perhaps, still remembers its past glories but can do nothing except to think of the good old days.*]

The huge mansion, standing on the Grand Trunk Road, which once housed one of the richest landlords of the village, now lies deserted. The only son of the last Malik having gone to England, there is none now to look after it and it is left to mourn the grievous loss it has suffered by being bereft of the people who loved it, adorned it and kept it in a splendid condition.

Standing just by the road it attracts the visitors with its vast lawns, many fruit trees and most of all due to its massive and impressive building. It is a double-storeyed house and once had yellow plaster. It has big halls, innumerable small rooms, corridors, verandahs, pillars and domes. It must have been a splendid building once. But now the faithlessness of its owners, the ravages (تاخت و تاراج) of time and the hostile treatment of the villagers has made it look horrible. The plaster is falling off, the bricks which had concealed their face from all eyes are becoming bare and look out in a state of helpless-ness. The roofs are falling and some have already col-lapsed. The walls lie dismantled (گری ہوئی), perhaps prostrating (سجدہ کرنا) before the Almighty and praying for the redress of the wrong done to them in the absence of

those who loved them. There is grass growing on the roofs which remain still intact. It is all the beauty that the house has put on. But the passers-by knew better; they cannot forget the saying "Hillocks look green when viewed from afar." This beauty cannot captivate them for they have been in the interior of the house, which presents a sad picture. The dark, dingy, dilapidated (گرے ہوئے) rooms, with chinks (درز) in the walls and worm-eaten doors crumbling (گرنا) fast have no fascination for them. The once-green lawns are also deserted and have the same sad story to tell. There are pits dug everywhere in the courtyard and the people have found it a good place to ease themselves; so a strong stench (بدبو) salutes your nostrils when you enter this house. The trees have known no mercy at the hands of people. Their branches have been pulled down, the leaves have been scattered all around and some trees lie drooping and the others falling flat. The woodman's axe has made many its victims and so many stumps (کٹا ہوا) are visible in the once fruit garden.

People say that it is a haunted (جہاں بھوت رہتے ہوں) house and at the dead of night, shrieks, cries and laugher are heard from within the crumbling (falling) walls of the house. Some even profess to have seen moving lights within the dark rooms of this house. Due to these stories none dares to step into the house after evening. That is why it remained deserted even after the influx of refugees. But for these stories many refugee families would have flocked to it and in spite of its poor condition would have occupied it. The stories circulated about it most probably are false but none has the courage to violate its sanctity (پاکیزگی) at the time of night and prove these to be false.

So, this mighty house, towering over the road stands silent, ruminating (سوچنا) over the good old days—its walls reverberating (گونجنا) with laughter, its gardens remembering the romantic scenes when the young men

and young girls sat under these trees, made love or enjoyed a beautiful evening, chatting under these trees. The cries that all heard at night are perhaps the wailing of this fair mansion now despoiled (محروم ہونا) of all its grandeur and deprived of all its glory. Blows of cruel fate have lowered its head and the passage of time has brought ugliness, ruin and destruction to it. But it seems absorbed in thought recapturing the old glories, recalling the sweet memories and remembering the happy times fraught with sweet and charming associations, which brought sunshine in its days. But darkness succeeds light, sadness follows happiness and the hammers of decay replace the hammers of builders and so this poor house has been left to lament, mourn and protest but there is little hope of its regaining the lost glory.

7. A Day in Tight Boots

[**Hints.** *Here some humorous situations should be described.*

I go to the house of my would-be father-in-law in slightly tight boots. Due to tonga accident have to walk on foot. The shoes start pinching and soon become very uncomfortable and am walking lamely when I reach the house. Due to pain cannot share in the talk. Due to blisters cannot remove the shoes. They think me a fool and an ill-bred person and make fun of my lameness and with taunting remarks make me run away from that place.]

For days behind-the-door parleys (meetings) continued but I could not make out anything and at last my little sister with a twinkle in the eyes told me amidst giggling that she and mother had at last found a bride for me and now were preparing to go to her house. "Bride for me ?" I enquired, as if not believing my ears. "But," I added thoughtfully, "I will not marry anybody even from fairyland till I see her." But my wish was not easily to be granted. However, after denials and rejections, I did extort (get) the promise that I would accompany them. But the condition was that I would go properly dressed. My shoes were outright

rejected and so next day I was buying a new pair of shoes at the shoe shop.

I wanted to choose such a pair as would impress my in-laws at the very outset and luckily I got such a one. It was a brogue shoe and I took a fancy to it. I was sure it would create a decent first impression. But it was a bit tight. What did it matter, after all, I thought. It will expand after walking for some time. I had to pay a handsome price for the fancy shoes but my eagerness to make a mark was so great that I was bent upon purchasing the shoes and so I did.

The next morning dressed in my Sunday best and adorning my feet with the brogues, lustrous and shining, we all three started in a tonga for the village which was at a distance of some twelve miles. All went perfectly well for some time. The remarks of my sister who made fun of me were a bit irritating but I took everything good-humouredly. Then suddenly with a crash the wheel of the tonga struck against a tree and was broken in a trice. "A bad omen," murmured my mother. We had no other alternative but to walk on a distance of six miles. I was in a jolly mood and in the best of spirits and occasionally would look towards the shine of my shoes and remove the dirt accumulating (جمع شدہ) on it. But soon I found that the shoes were pinching me. I did not at first take notice of it but soon I was finding it difficult to walk. In spite of my best efforts I was lagging behind. "Has your enthusiasm damped (جوش ٹھنڈا پڑ جانا) so soon," said my sister, and I started trudging (walk) more quickly. I tried not to limp (لنگڑانا) but the shoes were so tight that they had squeezed my feet as if they were in a vice (شکنجہ). I felt that my feet were becoming covered with blisters (چھالے) but I marched on apparently unconcerned. However, the merciless shoes, the beautiful heartless boots were out to tease me. So that when I approached my destina-

tion I was limping very conspicuously (نمایاں طور پر). In spite of my best efforts to walk straight I walked unsteadily and when I was shaking hands with my would-be father-in-law I knew he was looking not so much at my face as at my shoes. He must have been admiring them, thought I, and felt elated, but instead of looking admiringly towards me he looked askance (استفسارانہ نگاہوں سے) and seemed to be upset. What had I to care, my brogues were excellent and none could help being impressed by them. So somewhat arrogantly I walked in, but still I limped. The blisters on my feet, the awful sores which had appeared now had become very painful, so much so that I had no heart to participate in the conversation and kept mum. This naturally did not please my in-laws and they thought that I was a fool who could discuss no topic. But how could they know that my tongue had been tied neither due to shyness nor due to lack of knowledge but due to the tightness of the shoes which had made me so very miserable. I knew I was not creating a good impression but there would be more occasions. So I waited. Next I was asked to go in. Here I was expected to remove my shoes, but how could I expose the blisters and sores before so many piercing eyes and so I kept them on. "Ill-mannered chap," came a voice from some corner but I walked on. I had to cross a courtyard and go to the room in the opposite corner. Obviously this trick had been played on me to let the ladies have a look at me.

As I was limping past a room I heard giggling and laughing from behind the curtain. "Look, he limps!" "Oh! he has new shoes on." "Cannot he walk properly?" "He surely is lame." "A lame spouse (خاوند) for my sister, surely not." Such were the remarks which penetrated my astounded ears. It was more than I could stand and in spite of blisters and sores, I took to my heels from the place where I had been insulted. "A crazy (mad) young man," was the final remark

which came to my ears and soon I was hobbling (لنگڑا کر چلنا) on the road never to come back. I cursed my shoes which had made me lose, perhaps, a pretty bride. And I will never forget my backward journey when, through darkness, I limped on removing my shoes at times and then again putting them on when the thorns pricked my naked feet. And then for days together I had to nurse my feet which had become the victims of the tight boots, and the nice pair of brogues lay thrown in a corner, neglected and uncared for. I had enough of them and will never go in for tight shoes, however fascinating they may be.

8. The Most Funny Person that I have Met in Life

[**Hints**. *A humorous essay is not very easy to write, but something can be written if we make use of our imaginative power.*

Describe the appearance, dress, talk and manners of the person and mention the peculiarities which make him so funny.]

Nasir is the funniest person I have met. He is all flesh—his big bulging belly (آگے بڑھا ہوا پیٹ) looking like an inflated balloon, his enormously (بہت زیادہ) swollen cheeks, his pillar-like legs and fleshy arms night have made him an impressive personality had he not been so short-statured, for he is only four feet and nine inches in height. His broad, fleshy, and rosy cheeks might have commanded respect and admiration but the pity is that he has an extremely small nose and his very tiny eyes have sunk inside because of the abundance of the surrounding flesh. When he laughs they simply disappear somewhere and only a microscope will detect them then. Under his small nose there appear long twisted pointed moustachios, one of which is always longer than the other. His big head has very little hair on it. Maybe some birds have pecked at it or he got rid of them to look more

scholarly, as bald-headed persons are supposed to be. In spite of baldness he is very fond of rubbing a sufficiently good quantity of oil, and when he removes his cap, which he generally does when entering a room, the bald head shines like the snow-capped top of a mountain. It is a treat to see him running on the platform to catch a train. His small legs try their level best to carry him forward at a quick pace but the bulk of his body refuses to be so carried. Panting and out of breath when he runs, it seems that a big barrel is being rolled forward. He is so funny to look at !

His dress too is very odd. He generally wears a black achkan and Jinnah cap. But the achkan is so long that his small legs disappear behind it and truly he looks to be a black barrel of coal-tar. But when he wears pantaloons his big protruding belly is mercilessly squeezed by a worn out brownish belt. His trousers look like a funnel with two necks instead of one. Shorts make him look still more funny. And when he is in a mood he will empty a whole bottle of scent over his clothes, put on a turban with a spread spray, a monocle (ایک شیشہ کی عینک) will adorn his one eye. His lips will be red with the betel leaf (پان). Twisting his cork-screw like moustachios he will strut (شان سے چلنا) in a dignified manner oggling (ترچھی نگاہ سے دیکھنا) with his tiny wee eyes and smiling mischievously. But it is not rare to see him in patched dirty trousers. His clothes vary with his moods so you can at once judge his mood from the type of clothes he wears. But this general principle is not always applicable and sometimes it becomes difficult to predict his mood. He is a jolly fellow but his manners and movements are very funny. You cannot help laughing when he steps into a room where a few friends are sitting. When he sees everybody laughing he at once will put on a very grave and sober appearance. You make fun of him, tickle (گدگدانا) him, or tease him but he sits mum trying to look very majestic and dignified

and when seriousness has started settling down on you, he suddenly will burst into the loudest laughter you ever heard and will startle you by so sudden a change in his mood. He cannot long be serious. He then is voluble (چرب زبان) and speaks at an enormous speed.

The beauty of his talk is that he discusses the most serious proposition in the most humorous manner and becomes grave when discoursing on a humorous or a lighter topic and, therefore, every time he amuses his listeners. He gives dramatic touches to his dialogue. With elaborate gesticulation (ہاتھ ہلانا), which is all funny, and with great stress and emphasis, and that too at wrong places, he makes his listeners laugh. Then he is an expert in imitating the talk of other people and does so not in the correct but in ludicrous manner. His ever-changing tone and pitch—squeaking and shrill (تیز اور چیخنے والا) at times and then switching over to gruff and harsh (سخت)—is an added amusement. He is not so much a character as a caricature.

He suddenly will grow serious sitting amidst his friends. On enquiry it will be found that objections and disappointments in love have suddenly clouded the horizon of his mind. In sad and almost touching but affected vein he will say that he is the most unfortunate person on the surface of the earth for no girl will love him. His bulging belly and cork-screw moustachios are enough to scare them. But his lamentation will soon be changed into boisterous laughter when he starts telling his latest encounter with some girl ; how she abused him, what remarks she passed about his belly and how her sandal landed on the aerodrome of his clean head. He laughs at the insults heaped upon him and gives wonderfully humorous accounts of his unpleasant experiences of love. He has been insulted and even beaten by so many girls but he enjoys all this and repeats it. He thus is funny in his appearance, dress, talk and manners. I wish him all happiness for he is so entertaining and amusing.

NARRATIVE ESSAYS

(9) Autobiography of a Class Bench

[**Hints**.—*The new bench when brought to the college was happy. It was placed in the first row of the classroom and girls sat on it. This pleased the bench. Later it was placed in the last row and became the seat of idlers and inattentive boys who spoiled and disfigured it completely.*]

I know not how to begin my life story and what good this narration will do to me after all ? Oh, yes it a is pleasure, immense pleasure to remember the happy days of youth, to feel tipsy (مخمور) with the wine of youth again and to be thrilled with pleasurable sensations.

My birth when I was hewed, sawed (چیرنا - کاٹنا) and chiselled was, of course, painful but why dwell upon it. Let sweet memories of my youth flock into my mind when I was glittering, shining and radiant and when jumping over a jolting cart, dancing rapturously (خوشی سے) and glancing proudly I entered the boundaries of this magnificent college. My highly polished form, my superb appearance, my well-designed shape filled me with pride and pleasure and I felt tickled, flattered and immensely pleased when the Principal looked on me with admiring eyes. He could see his face reflected in my highly-polished surface and when he nodded approval and smiled appreciatively I felt elated. I was in the seventh heaven of joy and would have started dancing madly but it was not a dignified thing for a surpassingly lovely fellow like me, I thought. So, I desisted (رکنا). And the next moment rude and dirty hands carried me to a classroom and I was placed in line with some other companions. But being the most beautiful I was to occupy a place in the first line.

I looked back and found the room full of other

benches but I could not help frowning and looking scornfully at the back-benches which were old, shabby-looking (خستہ حال) and almost ugly. I felt insulted having been placed with such dirty benches. So I thought of keeping my own company and not looking back to these deformed (بد وضع) ugly benches.

There was some sound, of the striking of a bell, as I learnt later, and in came a host of young men with books in their hands. I did not like the looks of some of them and was happy when this storm passed away and none dared to disturb me. Then five or six girls walking slowly, looking timidly and moving shyly came in and selected me as their seat. I had half a mind to cry aloud. The burden was too much; it was going to break my back but, no, it did not break it. When I got over this feeling, I even enjoyed this sweet load. Their rustling dopattas and silken dress produced soft sensations in me and this feminine touch stirred romantic feelings. I inhaled the fragrant breath and felt myself happy being lucky enough to get the company of half a dozen 'beauties.' It was a joy to be alive and to have such nice girls as my companions. The load was no more oppressing me; it was a sweet, delicious and a happy load. I liked it.

Now every day I awaited impatiently the arrival of these girls and felt immensely happy when they touched me. Like a young lover I sighed when they were away from me and felt a strange contentment when they were with me. And this continued for a number of weeks.

One day before the bell had gone, a number of students came in and scared (ڈرانا) me with their roguish (بدمعاشانہ) looks. I guessed that they had some mischief up their sleeves. I shrank back not being able to stand their mischievous looks, but it was of no avail. The next moment they threw some thick, wet, viscous (چپکنے والی) substance over me and left the classroom with a loud laugh. When the girls came I wanted to

warn them but I had been so terrified with what had happened that the sound stuck in my throat and the poor simple unwary (غیر محتاط) girls sat down on me. They perhaps felt the sticky substance but being shy did not protest or complain to the teacher and when the period was over they tried to get up but they could not. The young men laughed and shouted seeing these girls helplessly trying to free themselves from the bench. Believe me, gentlemen, I was not holding them of my own accord. Of course I very much wished their company to be prolonged but I certainly did dot want them to be ridiculed by these scoundrels. At last the teacher came to their rescue (بچاؤ) and I cannot forget with what blushing faces and in what a humiliated way they left the classroom, and that was the last I saw of those fair creatures who had brought such beauty and joy to me, for the next day I was considered an ugly bench and carried to the back row ; where I am lying even now.

Oh, the pangs of separation and the gnawing sensation which I feel inwardly. These have made me unhappy beyond measure. All I can do is to catch a glimpse of those fair faces and that too very rarely when nobody is sitting on me. Now I have the company of fat, burly and rough boys who never look at their books, never feel easy but are constantly shifting and changing, and I hear some of them humming a tune, the others talking and some even laughing when the professor is lecturing. I wonder what sort of boys they are and what they come to the college for. But why think about such things when they themselves who are most concerned do not give it a thought.

I know my tale is becoming fairly long but I must mention one of the most painful experiences before closing it. One day the professor, speaking very eloquently, as if inspired, talked very very sweetly, so much so that I too was charmed by it. Suddenly I felt something pricking me. Oh, it was a very painful cut. But

it did not stop for it was not accidental. The scratching, pricking and carving continued. It gave me such a pain that I almost fainted. This process of engraving continued for the rest of the period and I learnt later that that devil had only inscribed (کندہ کرتا) the name of a girl on my surface. And now I almost daily undergo this painful process, and my once seemly (خوبصورت), comely and shining shape is disfigured, spoiled and changed beyond recognition. I hate my own self. Life now is a drudgery and torture, it is sad and painful. Contrasted with the happy past it looks so dismal and drab (dull). I feel like putting an end to it but how, I know not. Thus, I think, I will have to trudge on the uneven, and unattractive path of life. Will this winter be succeeded by a spring ?—I doubt it very much.

10. A Motor Accident

[**Hints**. *It was a lovely morning and I went out for a walk. A bus and a motor car came at rapid speed and struck against each other. The bodies of the car and bus were damaged and the passengers wounded. A young girl who was a pedestrian died and presented a wretched sight. At last police and ambulances arrived on the scene.*]

It was a lovely summer morning and I, as usual, started for the Jinnah Gardens. The cool breeze, moving languidly (lazily) had an intoxicating (مخمور کرنے والا) effect on me. I inhaled as much fresh air as I could ; quaffed (پیا) this inebriating (مست کر دینے والی) flowing breeze to my heart's content and felt an exhilarating (خوشکن) sensation. Nature with all her beauty had spread out a feast for the eyes and I went on enjoying the beauty of the sailing clouds, moving air, waving branches of trees and the sweet musical sound that was in the air.

I was near the Assembly Chambers and was admiring this gigantic construction which looked lovely against

a background of the dark sky covered thinly with floating clouds. I was thinking what immense effect this single building wielded on the life of the people of this province when I heard repeated sounds of a motor horn. I looked towards the right side and found that a bus, loaded with passengers, was running on Cooper road and was in front of the Islamia College for Women. From the direction of the Assembly Chambers a motor car driven madly at a terrific speed was heading for the crossing. The bus driver, it seems, did not imagine that the car would be on him in a jiffy (ایک لمحہ میں). He, too, was going at a fairly fast speed and did not slow down near the crossing.

And before I could realize what had happened, I saw the small car turning upside down rolling twice or thrice as if it were a toy car and then falling down helplessly in a small ditch. The car was twisted, deformed and broken into pieces. The three passengers who occupied it were imprisoned inside. I ran to free them but the doors were so badly jammed that it was almost impossible to bring the unfortunate inmates out. I was joined by some others and at last one of the doors gave way. When we dragged out the victims of the tragedy we found them with skulls injured and legs broken, besmeared (آلودہ ہونا) with blood, one of them groaning with pain and the others lying unconscious. Oh, it was an appalling (ڈراونا) sight to see the broken limbs, flowing blood and badly crushed and distorted bodies. Some of us ran to arrange for an ambulance car and I turned to the bus.

Here, too, there was a scene of confusion and mourning, but most of the passengers had escaped serious injuries ; they had only bruises. One had his arm broken and two were lying unconscious in a pool of blood. The driver was badly hurt and had been squeezed in the seat which broke in two, and it was with great difficulty that he was extricated from this seat holding

him like a vice (شکنجہ). But what touched me most of all and moved me to tears was the sight of a young girl who lay lifeless on the footpath, with her pale, half-smiling face having no jot of colour in it turned upwards. Strange to say there was not a drop of blood flowing from her body and she seemed to have received no injury. And there sat her old mother, wailing, crying, tearing her clothes, sobbing hysterically and embracing madly her daughter who lay limp (بے جان) and had gone into a world where these heart-rending cries could no more be heard. A pale, dying smile was her only answer to the affectionate remarks and passionate huggings (embrace) of her mother. And I was simply shocked when I heard the story of this girl and her mother. I was told that she was *not* travelling in that bus but the mother and daughter had come out for an early morning walk, and what made this more painful was the fact that for four months she had been bed-ridden, being down with some nasty disease (بری بیماری) and had been discharged from the hospital only a couple of days back. It was such an irony of fate ! Her sad story of cure and sudden death after having survived the previous ordeal so affected my heart that I continued looking towards that innocent, sweet, spare (thin) face and went on sobbing and shedding-tears. I know not when the police arrived or when the ambulances came, for I seemed to have been startled out of sleep when people started lifting her dead body and when her mother, almost madly clung tightly to her daughter and would not let the people take her daughter away from her. It was so pathetic (رنجیدہ) a sceen that I returned home awfully depressed and badly disgusted with life, thinking over the helplessness of man and strange whims and caprices of fate. What security, what happiness is there in life when such ghastly dramas are being enacted all around us. One shudders (کانپنا) at the thought.

11. Adventures of a Pickpocket

[**Hints**. *I get training from a class-fellow ; practise it*

myself. The first man whose pocket I tried to pick slapped me. The second time it was detected and I was sent to jail. Then I got training from other convicts. The third time I ran away with a lady's purse and was again caught. But I am never disappointed.]

I once again am in the grip of the law; it is the third time; I feel it tightening round my arm but do not think I am utterly disappointed. I have already been through this ordeal a couple of times after spending six months with pastmasters in the art of picking pockets in the jail and, having obtained useful instructions, I once again was out in the open trying new devices and making use of the latest knowledge. Jail provides useful training to a person like me and am not much averse to the idea (ناپسند نہیں) of stepping into this mansion (building). I hope to revive old acquaintances and learn new tricks of the trade, so the ministers of the law cannot overawe me with their frowning faces. I am happy whether inside or outside the jail.

But let me begin at the beginning. I was a small chap of eight years and a friend of mine induced (ترغیب دی) me to slip out of the class and have some 'fun' outside. I joined him. We came to the crowded bazar and saw a fat well-dressed man coming from the opposite side. My friend asked me that I should hurl (پھینکنا) him at the man when he was near. I did as asked. The man abused him and my friend shouted at me. I ran away and he followed me and when we were away from that man he handed me a fat purse which, when opened, contained sixty-two rupees. I would not believe my eyes seeing so much money and was curious to know how and where he got it from. He told me that was the fat man's purse and he had filched (چرانا) it from him. We had a very good day and enjoyed ourselves as best as we could. Now I was very eager to learn the art of the pick-pocket and became an apprentice and soon armed with a blade, deft (expert) fingers and a vigilant and quick brain, started my 'practice.'

Timidly and hesitatingly I approached the first man when I had finished my theory lessons and the practical training had started. His handkerchief was peeping out of his pocket and I thought it something very tempting. With trembling fingers I touched the corner of the handkerchief and thought everything would go wel', but the next moment the gentleman feeling a pull turned in my direction and he saw my fingers holding the end of the handkerchief and before I could take to my heels down came a blow with full force. I was stunned (متحیر ڈرنے والا) and terrified beyond measure and imagined to be hand-cuffed the next moment but the gentleman after a few more blows allowed me to go. It was a very discouraging experience but my teacher asked me not to be disappointed and muster courage to try a second time more skilfully and in a crowded place.

Next I went to a bus stand and picked the pocket of a gentleman boarding a bus. I was successful this time. The man did not know what havoc my hands had played with his pocket. The fat purse full of coins now in my and filled me with a feeling of pleasure—pleasure at the money I had won and more at my first success. But these charming thoughts were soon disturbed when looking around I found that the people were astir (moving) looking for somebody. Seeing that I was in a pretty pass I bounded, made a dash for a *muhalla* that was nearby, threw rather reluctantly the heavy purse in it and concealed myself under the bridge and shut my eyes. After a few minutes I felt my hand tightly gripped. I opened my eyes and found a police constable frowning over me. I was sentenced to one year's rigorous imprisoment but this proved a blessing in disguise for in the jail I made acquaintance with some experts who gave me useful training and, when after a few months I came out, I was an expert pick-pocket.

Now my 'trade' started flourishing and I made a good deal of money. I was a successful pick-pocket. One day I saw a very well-dressed lady walking gracefully, wearing

a beautiful *saree* and putting on elaborate make-up. There was a lovely purse dangling (لٹکتا ہوا) from her ivory white arm. The purse tempted me and I started following the lady. I meant to cut the purse strings but when I had managed to cut only one string the lady felt the uneven balance of the purse and looked back. I did something which is foolish. I pulled the purse with full force and ran away at breakneck speed. The lady raised an alarm. I, finding no lane or hiding place near by, ran straight and at last was caught by people. Again I was in jail for six months. But I came out having gained perfection.

But you see again I am being led to the jail. This time it was no fault of the technique. My victim was rather over-sensitive and the moment my fingers touched his pocket he knew that some mischief was being played with him and the next moment before I could go ahead with my work, he caught me.

But I told you I am not sorry. I will really have a good time in jail and when next I come out I will be able to start a school of pick-pockets and be the principal of this school. What a noble profession teaching is and I will be a teacher, by Gosh !

EXPOSITORY AND INFORMATIVE ESSAYS

12. Science in the Service of Man

[**Hints.** *Science has brought about a revolution and has made our lives happier. Distances have been cut by telegraphs, telephones and wireless. Science supplies amusements and gives knowledge to us. Every impossibility has been achieved. Medical science has conquered disease. But the misuse of science can be harmful.*]

It is all due to science that the world to-day is taking quick strides towards progress. Science came in our lives to work a revolution and this bloodless revolution has achieved more than any much-talked-of revolution did in the past. The impossibilities have been achieved

through science, and miracles are a daily happening now. Science has given self-confidence to man and he truly can call himself 'the master of all he surveys.'

It is the blessing of science that distances have been shortened. The journey which in the past took a lot of planning, gave the travellers many a serious and sad thoughts and at last was completed in a long time, can now be traversed (طے کرنا) in just a few hours. The fast moving train and the aeroplanes have quickened travel and diminished (کم کرنا) the distances. Telephones, telegraphs and the wireless flash the news across the world in the twinkling of an eye. Sitting beside your radio you can enjoy the cricket match between Pakistan and England being played at Lords. Television is a step further. You not only hear the speaker but also can see him over hundreds of miles. The swift transport and the inter-connection through wireless have brought the countries closer. The world no more comprises far-flung, disconnected and unknown countries; it is now a compact whole and the affairs of one country are affecting the other. Countries have come closer and the nations have been strongly linked with one another. The bonds of friendship and the ties of love between the peoples of far-flung countries have been tightened. Science has brought man nearer to man, and this is a great service.

The radio instructs and amuses us, cinema entertains us and electricity is our handmaid. She does every impossible and difficult job for us. She moves the fan, heats the rooms, illuminates the cities, presses the clothes, works the gigantic machines, cooks our food and helps us to cover long distances in a few hours. There are counting and computing (حساب کرنے والی) machines and even a mechanical brain has been invented. The lie-detectors help in the investigation of crime and radar helps the planes to fly more safely and in times of war detect the approach of enemy 'planes. Science has made it possible to fly in the air, to remain under water, to blow up the mountains, to bridge the distances, to check the

stormy waves of the sea, to build the sky-scrapers and to do everything which our forefathers thought were impossible.

Medical science has helped the doctors to combat successfully the most deadly diseases. The old and dying people have been rejuvenated (جوان ہو جانا) and even the dead have been brought to life. The lungs can be replaced, the heart can be operated upon and the operation of the brain can cure even the mad. Surgery has worked wonders. Grafting has given many many beautiful noses and replaced many useless limbs. The epidemics can no more take a heavy toll, the death rate has considerably decreased and a great immunity (حفاظت) against deadly diseases has been granted.

Science, thus, has ministered to human pleasure and comforts. It has made our lives happier but is not an unmixed blessing; it cuts both ways. The human mind thinks not only of the constructive works but also of destruction. Man is the enemy of man and so the scientist's brain invented the aeroplane and at the same time thought of loading it with A-bombs and H-bombs. The mind thought of building a beautiful and an ideal world and at the same time letting loose destruction and devastation (تباہی) Science itself is not harmful but it is our malice (دشمنی) for the others, it is our spirit of aggression (لڑائی - چڑھائی) and aggrandizement (طاقت بڑھانا) that has led the human mind astray and the scientists have been constrained (مجبور) to work on destructive lines. But science, on the whole, has served mankind and has made human life happy and comfortable.

13. Science—The Enemy of Man

[**Hints.** *Though science has made useful inventions its dark side cannot be overlooked. Automatic machinery has given rise to unemployment. The pride of the scientists at having achieved much has clashed with religion, resulting*

in moral deterioration. The deadliest weapons have brought about ruin and destruction and have exposed the baser nature of man. Thus science socially, morally physically is the enemy of man.]

We are indebted to the scientists for the useful inventions which have made our lives comfortable ; shortened the distances and brought nations closer, but we cannot shut our eyes to the destruction which science has caused. It is not an unmixed blessing.

We are to adapt ourselves to the quickly changing times and we will be dubbed conservaties, old-fashioned and unprogressive if we do not keep pace with the times. So the radio sets, fans, heaters which entered the houses of the rich a few years back as luxaries are considered necessities now, and whether we can afford it or not we must have them for the standard of living is going up though our purchasing power is going down. Science has created a problem. To keep all this show we have to empty ourselves out or else die a social death.

Machinery has helped man a good deal. What took days to be done now takes only a few minutes. It, thus, has speeded up production and our requirements can be met more easily. But where previously a hundred weavers worked on these looms, now we require one or two to look after the automatic machinery. It, thus, has given rise to unemployment and has given a strong blow to the poor.

Science has given a death blow to spiritualism. Man, having mastered the universe and harnessed the forces of nature, has started considering himself omnipotent (all-powerful). He has defied (چیلنج دینا) God and has hurled religion into the abyss of oblivion (فراموش کر دیا ہے) considering it a useless thing. The advanced people make fun of the religious and God-fearing men. Science has given arrogance and pride to man which is leading him astray, making him morally corrupt and

spiritually bankrupt (دیوالیہ). Paradoxical as it may seem the progressing man is really retrogressing (تنزل کی طرف جانا). He morally has gone down.

Most of all science has ushered in an era of hatred, enmity, destruction and ruin. The primal sympathy between man and man has vanished. The feelings of fraternity (اخوت) and brotherhood have long been extinct (ختم ہونا). Hatred, jealousy, greed and enmity have taken firm roots in the hearts of men. Now men constantly are at war against one another. And what does war mean—it means letting loose the forces of destruction, destroying the pick of the nation in the battlefield, bringing untold suffering to those away from the front, demolishing (گرانا) the cities and razing huge buildings to the ground—in short killing people, destroying the nations and wiping away (مٹانا) all traces of civilization. But in spite of knowing all this the instinct to dominate, annihilate and devastate (تباہ کرنا) has taken firm hold of man and so wars are being waged and the deadliest weapons are being invented. Science has made the human mind work on the wrong lines. Instead of making the world a beautiful place reigned over by peace and prosperity, man wants to see it in rack and ruin. So, the deadliest bombs have been invented. In the twinkling of an eye atom bombs ruined the cities of Hiroshima and Nagasaki. The matter didnot end there but the after-effects of those enplosions are bring felt even now and people are falling of victim to many incurable diseases. Bacterial warfare may do the worst damage. Hydrogen bombs may claim still greater victims—poor, innocent, harmless creatures who have no personal enmity. Submarines and u-boats have sunk the heaviest ships and laid many people in watery graves. If science has cut distances it has also helped the agents of destruction to move more swiftly and so, out of the unknown, bombers can appear and can raize a city to the ground

in a jiffy and the rockets manned by none can take a heavy toll.

Science, thus, has given a blow to our social and economic life, it has dried up the fountains of spiritualism, has infused hatred, jealousy and enmity in human beings and has brought about moral deterioration, ruin and destruction. Humanitarian feelings have been replaced by savage qualities and the forces of evil have been let loose. This is the achievement of science and the scintist, if he likes, may feel proud of distorting (خراب کرنا) the face of the world.

14. Games and Sports

[**Hints.** *Games keep us healthy and keep disease at arm's length. They give a sound body to a sound mind. They lessen our worries and give us happiness. They teach us the spirit of co-operation, discipline our bodies and minds. They make us obedient and patient. They teach us the art of living.*]

Games and sports should be an integral part of college education, which aims at producing a sound mind in a sound body. For having a sound and healthy body exercise is necessary. A book-worm poring constantly over his books in the fading light of the evening may win a medal in the examination, but in the meantime his health will have completely been shattered. The sportsman, on the other hand, spends his time in the open air, exercises his inactive limbs, runs about and gets the real thrills of life. He thus gets pleasure and at the same time does what is essential. Games make his eyes lustrous (چمکیلی), his cheeks aglow with health and his spirits buoyant (light-hearted).

Games keep our bodies fit, and make us hale and hearty. Besides they have a wholesome effect on our minds. They relieve us of our worries and end our

anxieties. They refresh our brains and produce a healthy effect on our minds. Besides, they increase our powers of endurance. A sportsman can better bear the stress and strain of life than a studious fellow. He has hardened his body and exertion does not tire him. Therefore, he boldly and patiently can face the trying circumstances.

Games and sports have their social and moral value. We are taught to work in harmony with our playmates. We learn co-operation and develop team-spirit. We also learn a very useful lesson of accepting defeat with a smile and of not being over-awed by the strength of the enemy or unfavourable circumstances but fight to the finish. They also teach us discipline which is a help to us in all the walks of life. Obedience to the captain, self-reliance, unselfishness and cheerfulness even after a defeat are the lessons which sports and games teach us. For these lessons of practical utility we are much beholden to sports. These things are to help us in later life. The dry-as-dust facts do not count much. What matters is to know the art of living and the leading of an upright and disciplined life and this mainly is possible through sports. Hence, perhaps games and sports are more important than too much study.

There is no better wealth than that of cheerfulness and happiness. In playing fields we do not pull long faces or wrinkle our foreheads with worries. We are as gay as we possibly can be. Even a defeat cannot dispel this cheerfulness for we have learnt to face defeats calmly and patiently. The sportsman not only himself is happy but also provides a great fund of joy to the onlookers. A nice stroke by the batsman, a fine rally at a tennis court, or a winning hit by a hockey player, makes the spectators yell and shout and share the joys of the player. So, a sportsman is scattering happiness all around, thereby doing a great service, for pleasures are more beneficial than duty.

Games and sports, therefore, art the sauce of life.

They educate us, discipline our minds and bodies, give us enjoyment and cheerfulness, and teach us the art of living.

15. How to Make Pakistan a Great Country

[**Hints.** *Industrialization can help a lot in strengthening the country. The masses should be educated. The voices of selfishness, corruption, etc., from which the people now are suffering should be eradicated. People should be made to raise their moral standard.*]

Pakistan is the fifth biggest State in the world and the biggest Islamic country. But the greatness of a country does not depend upon its area or the number of its population. Bigness is not greatness. Greatness means potential power and the inherent strength of a country.

First of all financially and economically it should be strong. It is possible only through industrialization of this big country. God has given us unlimited resources and it is for us to tap these gifts of nature. The slightest sluggishness (سستی) on our part will make us lose the race for supremacy in which every country to-day is participating. The moneyed people instead of hoarding their money should come forward with plans for establishing industrial concerns. They should not hesitate in investing for the strength and progress of Pakistan. The young men should shake off their false vanities, get technical education and lend a helping hand to the industrialists. All the people can help their country by patronising products of Pakistan. Once our country is fully industrialized it shall come to occupy a prominent position in the comity of nations.

Education of the masses is another step in the direction of progress and prosperity of the country. Now there is a great awakening in the masses and the people are realizing that they must cast away the cobwebs of illiteracy which are snaring (جس میں پھنسے ہیں) them.

It is a healthy change but the good yet is far off. Every individual should be made literate and then and only then will we be able to hold our head high. In a democratic country the individuals, in fact, are the government. They have to elect their representatives to the Assembly. And if they blindly cast their votes remembering only that they have to put the ballot-paper in the yellow-coloured box without knowing what the box stands for, they surely will be making wrong selection. Moreover the illiterate people can understand little the changing policies of the country and therefore can contribute but little. A campaign for mass literacy should be launched more vigorously.

The greed, the selfishness and the lust for power which our politicians so shamelessly show in their conduct is the most detestable (قابل نفرت) quality. There is always haggling (جھگڑا) and wrangling going on in political circles. Selfish motives sway our politicians and petty considerations make them forget the interest of the country. The country may go to the dogs but they must occupy the ministerial chairs. Unless our politicians and those at the helm of affairs mend themselves and work selflessly for the sake of their country not much improvement can be expected. They should rather set an example by their selfless work and unimpeachable (بے عیب) character.

Nepotism (خویش پروری), corruption, and favouritism have contaminated (خراب کرنا) our society. These are the blackest spots on the face of our nation. We condemn these in so many words but still we cling to them. These are eating into the vitals of the nation. It is time we should learn to be good citizens, understand our duties and do our work honestly, efficiently and selflessly. Let us not degrade ourselves by these foul practices.

The most important of all is that we should raise our moral standard. We should try to eradicate all evils from our society, lead honest and upright lives and

display good character. All activities which are detrimental (harmful) to the interests of the state should be shunned (avoided) and we should prove to be good citizens by our conduct and character. The strength of a nation lies mainly in the character of its people. Therefore, by developing our character, we should strengthen our country.

16. The Defence of Pakistan

[**Hints.**—*Defence is very essential. Internal defence is as much needed as external. For internal defence we need unity amongst people. Pakistan needs a large army and a good deal of equipment, but the individuals should understand their responsibility as well. We should get civil defence training and A. R. P. training. There should be national guards and women corps. But most of all harmony and unity is needed for the proper defence of the country.*]

The strength and stability of a country lies mainly in its power of defence. The weaker goes to the wall and so a country with poor defence arrangements has every chance of being wiped out from the map of the world. A well-defended country cannot become a victim to the lust for power and the neighbouring countries cannot dare to harbour any evil designs against her.

Defence is of two kinds—internal and external. Simply by maintaining a large army a country cannot hope to defend herself if it is torn with internal dissension (نا اتفاقی - ناچاکی). Internal disunity and disruption is as great a danger as an attack from outside. Disunity and dissension can rock the very foundations of a state and can prove the deadliest of the two. So, what a country needs is unity, stability and strength.

The newly-born state of Pakistan has many problems to face but the most important is that of defence. Aggression has been condemned unequivocally (صاف صاف طریق) by the politicians and rulers of Pakistan. But it will be

like living in a fool's paradise if we shut our eyes to the dangers that surround us and do nothing to make our country strong. The strength of the army, importation of ammunition and other war material will be the first step. Already the country is spending a major portion of her income on defence schemes, so in this respect it is not possible to go beyond a certain limit and hence some other measures well have to be resorted to.

Considering the length of the border of Pakistan and not very strong financial position of the country, we cannot expect the Government to do everything. Citizens of Pakistan should not remain passive spectators ; a great responsibility devolves (falls) upon them as well. The rich can help their government by giving loans to the young by enlisting in the army, or getting military training, the women by becoming nurses and learning to work in the offices and even the old by making little bits of things which are needed in the army. An active and vigilant nation can certainly keep the flag of the country flying.

The citizens of Pakistan can do useful service if all of them get civil Defence and A. R. P. training. At the time of bombardment the greatest danger is caused by the scared (ڈرے ہوئے) people running helter-skelter (بد نظمی سے). All this can be stopped by proper training. Young men should be given complete military training so that when needed they can immediately be enlisted in the army. Ours is a martial nation and we should not hesitate to join the ranks when the clarion call comes. Upholding the honour of our country is our first and foremost duty and we should not shirk it.

National Guards and Women Corps should come forward and have a hand in nation-building activities. In fact, if we understand our responsibilities and act accordingly the Government will have little worry to face in the event of an attack from outside.

But the most important thing is not to forget our

motto placed before us by the Father of the Nation—the motto of Unity, Faith and Discipline. If we always are at loggerheads (لڑتے جھگڑتے) with one another, picking quarrels over trifles, swept away by the waves of sectarianism, provincialism and so many other 'isms', we will simply make a mess of the affairs of the country and will be sounding the death-knell of discipline and hence will become easy victims of our neighbouring country. There is no greater ruin than what comes through internal strife. So, we must guard ourselves against this inherent danger. We preach the tolerance of Islam but why cannot we act upon it? We talk of unity and discipline then why not practise them? Let us work selflessly, honestly and unitedly. It does not become the people of the biggest Islamic state to fall out over trifles and practise just the reverse of what they preach.

Let us not forget our motto and let not the Government forget her responsibility and surely success will smile on us.

17. The Advantages of Travelling Abroad

[**Hints**. *Travelling gives us knowledge about history, geography, culture, civilization and languages; and it teaches us many useful facts in a pleasant manner. It gives us great fun and amusement. We broaden our outlook by travelling and it makes us tolerant and impartial. It brings nations closer. It makes us realize the greatness of our country and makes us patriotic. So it is better to travel than to stay at home.*]

"I should like well enough to spend the whole of my life in travelling abroad, if I could anywhere borrow another life to spend afterwards at home," said Hazlitt, and he was justified in giving so much importance to travelling abroad for it has a number of advantages which none can deny.

There is great knowledge and amusement which awaits

us in foreign countries. It is so dull and boring to stick to one country when the hills and dales, the minarets and domes, and factories and buildings of the other countries lure (attract) us. There is a world of wonder, of novelty and amusement which lies around and the moment we cross the threshold of our country we will find ourselves in a new world with an unfailing fascination in it. There certainly is fun and amusement in travelling abroad. We satisfy our sense of curiosity and those things which were mysterious to us or of which we read in the books and had a yearning (desire) to see stand now before our very eyes. The sky-scrapers of New York, pyramids of Egypt (اهرام مصر), the scenic beauty of the Alps and the veritable (real) heaven of the Hawain Islands—all are before us. These keep alive our sense of wonder and satisfy our instinct of curiosity. There is pleasure in navigating the boundless seas where the mighty waves are rising and falling where sweet air blows constantly. Then there is pleasure in landing at a new country. The dress, the costume of the people, the new places unseen before, the buildings so much written about, the rivers, the lakes, the mountains, which were merely a name in the books of Geography, stand before us and we look towards them with eyes of admiration. The untravelled world gleams through the arch of experiences and gives us the incentive to march farther and farther, to rub shoulders with all the nationalities and to feast our eyes on the beauties of various lands.

Travelling gives us first-hand knowledge about the geography, history, sociology and languages of other countries. The names of cities which make dull reading, the places which are merely an inch of paste-board on the globe become alive, and the knowledge which we gather about them is permanently fixed in our minds. We need not cram up the facts that the Mediterranean region has a temperate climate or is rich in fruit, we have experienced its climate and tasted its fruit. We need not take pains to memorise that Manchester is

famous for textiles ; we have been to those factories and we cannot forget them. We thus add to our knowledge in the pleasantest possible manner and this knowledge remains stored up in our minds for long. The old monuments make us interested in the history of that country and the history-book will have more charm for us. Similarly the dress and customs of the people of other countries become known to us. We come to know of their capabilities and learn a lot about their civilizations. The knowledge becomes ours and is not easily forgotten.

We broaden our outlook by travelling abroad. The stay-at-home type of people become narrow-minded and prejudicial. But by mixing with people of other countries who differ with us in many respects we learn the lesson of tolerance and leave our narrow prejudices. The hatred for the others which we sometimes may develop without any rhyme or reason vanishes when we have to deal with them. We become broad-minded, tolerant, and impartial. We can learn a lot from others, imbibe (جذب کرنا) their goodness and develop an elastic temperament.

By travelling abroad we can make good friends who may be of great help to us at times. We learn foreign languages which may be of great use to us ; we can establish trade connections with other countries and can push our business better.

Travelling abroad serves a useful purpose of bringing one nation closer to another. The false fears of the others and the wrong notions, which created aversion (نفرت) having been cast aside, we link ourselves with the others with the friendliest ties. Sympathy and harmony between the peoples of various countries result, and by having better understanding of our neighbours we get interested in their afiairs. Strong ties of brotherhood, thus, are created and nations come to have closer contacts with each other.

Moreover, by comparing our country with the others we come to have a better understanding of it. We realize our defects and shortcomings and may strive to remove them. At the same time the superiority of our country in certain spheres becomes known to us and we come to love our country more strongly than ever. Iqbal, when he went to England and had a taste of Western civilizations, realised the superiority of the East and then he more vehemently (زور سے) felt the patriotic instinct. So, patriotism may be born or be strengthened by comparing our country to the others.

Thus travelling gives us enjoyment. It adds to our knowledge. It makes us tolerant, impartial and cultured. It broadens our outlook and may drive patriotic feelings in us. Hence it is better to have a trip round the world, experience new joys, thrills, pleasures and happenings than rot in a dull daily routine.

18. The Charm of Old Customs

'The old order yieldeth place to the new' and a change for the better or worse quietly steals in or is announced with a bang. The dresses, the thoughts and the customs continue to change, to be replaced by new ones, the conservatives sticking to the old customs and the modernists lifting high their flags of revolt against them. The revolutionary or reformatory brain fed up with old practices long since acted upon and zealously striving for a change apprehensively and deprecatingly (ناپسندیدگی) looks upon the old customs. The old methods seem so trying, irrational and in disharmony with the changing times, and hence the old customs considered as out-of-date, worn-out and swift in the modern social set-up are discarded, forgotten and thrown overboard.

But it is distance that "lends enchantment to the view and robes the mountains with an azure hue" so a recapitulation (بیان) of the past paints a glorious picture of the good old days and invests them with a new splendour and charm. Moreover, if we cool-mindedly

reflect and compare the past with the present we may find some beauties in things of the past and the old customs may not look so crude, ugly and unattractive.

If we just give a thought to the old customs we shall come to at least one definite conclusion, that those customs aimed at establishing bonds of fraternity (اخوت) and love and produced harmony and sympathy between people. We may look with disapproval at some of the customs but the elaborate practices in the past at the time of marriage, death, circumcision (ختنہ), engagements and others brought all the kith and kin, separated by long distances, together. The meetings on happy occasions went a long way in removing the old misunderstandings, the heart-burnings or the party quarrels that might have created a dismal atmosphere. To-day even the nearest relatives consider it expedient (مناسب) to send in a letter of apology expressing their inability to be present on the auspicious (مبارک) occasion. But then the marriage in one house meant preparation in so many houses and then the streaming in of all the relatives with old quarrels made up, old grievances forgotten and real joy beaming on every face. The contribution of each relative in the marriage fund helped the parents of the daughter or the son a good deal and they realized how much love, practical sympathy, genuine interest their relatives had in them. This engendered the feelings of fraternity and love and the financial help to a poor relative meant a lot. It filled him with a feeling of pride at having such good, supporting and helping dear ones who could come to his rescue in the time of need. Then the manner of marriage procession, proceeding in accompaniment with band, pipes, timbrels, and with money showered over the heads of elegantly marching, gaily-dressed people looked so impressive and charming announcing the happy occasion in the most befitting manner. It can be very favourably compared with some quiet civil marriages when the bride and bridegroom, even minus their parents, enter into wedlock. The fun and froclick in the marriage of old gave them true colour and befitting tone. The custom of making

the bride and bridegroom play various games helped to kindle the first sparks of love, the liberty taken by the bride's sister with the bridegroom and the playing of pranks with him helped in creating an atmosphere of geniality and aided in the quick growth of familiarity. The excessive and lavish expenditure, the false sense of honour that motivated it may be condemned but then it certainly had good points which we would love to revive. The marriages truly presented a scene of hilarity (خوشی) and fun and genuine happiness seemed giggling everywhere.

Similarly so many occasions were found to lessen the drudgery of daily routine and snatch moments of joy amidst dismal and dark periods. The birth of a baby, the marriage engagement, the circumcision and even the deaths made the relatives flock together, sit, and talk together. The announcement of an engagement circulated a message of happiness for the young girls who knew that for days together they will have the opportunity of singing songs, laughing, joking and indirectly giving vent to their romantic feelings which they otherwise had to smother within them. The freedom such occasions provided was more than properly utilised and with light hearts, blushing cheeks, heaving breasts and calm contentment written large or their faces they returned late at night to their homes. It was such fun!

To-day selfishness has taken firmer hold of us, bonds of love have been loosened, heart burnings and quarrels have sounded the death-knell of harmony and amity; genuine love and sympathy have vanished and hence even if the relatives get together on a festive occasion (خوشی) they do not exhibit that vivacity, real pleasure and heartfelt sympathy. It is a formal smile on their faces and mere lip sympathy that their talk shows. To-day every one believes in shifting for himself and hence the estrangements between relatives and absence of affection between the others is very conspicuous. When the people of old met they exchanged such hearty greetings and expressed such pleasure as fanned the flames of love,

but to-day it is simply in conformity with the rules of society and etiquette that cordial greetings are exchanged and who knows what is deep in the hearts.

Then the old customs in spite of their dark sides had definitely their charm and they will continue to allure (attract) us, however far we may recede from them.

19. The Educational Possibilities of Broadcasting

The Radio, though a fairly recent invention has made wonderful progress and now there is hardly any middle class family's house which does not possess a Radio set. The recreation and amusement that broadcasting provides is too well known. The sweet tuneful music soothes our disturbed and irritated brains, the features and dramas are a good diversion. But it has instructional and educative value also.

Information and knowledge of current events is a part of education. It is expected of every educated person that he should keep himself abreast with the latest happenings and the current political trends in his own and other countries. The Radio in this respect takes all the responsibility on itself and the latest news is flashed across the globe in the twinkling of an eye.

Political leaders addressing the nation on the Radio can make their voice reach the far flung parts of the country and people reverentially (عزت سے) listening to the invigorating (قوت - جوش دینے والی) voices of their leaders are inspired with a new zeal and this helps in politically educating the people.

The programmes for the villagers, for the children and for the ladies are doing very useful service. The villagers become conversant with day-to-day happenings, are taught about agriculture, village uplift, and things of practical utility. They can improve their antiquated (پرانے) methods of agriculture and can learn a lot about crops, their diseases, cure, weather forecast and other

things. Ladies learn about domestic hygiene, about bringing up children, keeping cleaner houses, about cooking, knitting and embroidery (کشیدہ کاری) besides knowledge of general interest. The children learn stories, are amused, pleased and given some useful information about the past history, or the present times.

The Radio, thus, is doing good service to the country but it has greater educational possibilities and can render greater good to the nation.

Audio-visual system has proved to be the most effective form of imparting knowledge. So television, when introduced, can play a very important role. But even without television some such programme can be chalked out that may help in educating the school boys, college students and the masses. History can be very interestingly and effectively taught by broadcasting chapters of ancient history in the form of interesting features. When the student hears Alexander talking to him in a majestic and commanding voice, he hears the din of battle the sound of hot pursuits, the defeat of Darius—all these scenes so vividly and interestingly presented will create an unforgettable impression on his mind. And he will feel like opening his book to know more about Alexander the Great, and thus when he develops interest for a particular subject and it ceases to be a dull account to be committed somehow or other to the memory then he is sure to do well in that subject and also remember it for a longer time. Similarly all the subjects can be made interesting for the students. The English language, for example, is a stumbling block, for most of the students, due to their repeated failures in this subject, are getting disgusted with themselves and averse to the subject. But if interesting conversation, as is broadcast from B. B. C., is included in the Radio programme, the dull language may be found to have some charm and the aversion may be changed into sympathy and love for the subject. Talks on science, on philosophy, current affairs and other subjects can also help the students to add to their knowledge. The Radio

can infuse interest in all the subjects and make the knowledge thus imparted more lastingly fixed in the mind.

General toning up of morality, teaching of civic sense and making people conversant with the rules of society should be included in the Radio programmes. Stories, dramas, speeches and even songs can help a lot in this respect. Qazi Ji, a feature programme from Radio Pakistan, has done great service. People awaited impatiently to listen to it for it was so amusing and humorous but it indirectly was inculcating patriotism, removing wrong notions and so was properly educating people. Such programmes can be of immense help to the nation.

So broadcasting can go a long way in disseminating (پھیلانا) knowledge and educating people. It, in fact, is the most speedy and effective manner of drawing useful things into the minds of people.

20. Newspapers can do a Lot of Good as Well as Harm

[**Hints.** *Newspapers are important and can do a lot of good. They keep us in touch with the world by giving the latest news. They have commercial use and help the businessman, consumer, the employer and the employee. They help the country in critical times. They have educative value and give us scientific, literary and political knowledge. But they can be harmful as well. They can sow the seeds of hatred. They can become mere party organs. They mislead people by wrong news and views and prejudice the opinion of people. Therefore, the newspapers should realise their responsibility to be impartial and independent.*]

Newspapers have come to occupy a very prominent and distinguished position in the world of to-day. There is hardly any educated person who does not read a newspaper to acquaint himself with what has happened in the past twenty-four hours, and if he does not get his morning paper he feels something missing. Newspapers, in other words, have become an integral part of our daily routine and we anxiously await the latest

news. It is because they have their advantages and utility.

They are the quickest sources of the latest information. The various news agencies actively working in the length and breadth of the world gather the news and the ever-ticking teleprinters soon convey them to the newspaper offices. So the reader can know about the event which took place only that morning at a distance of thousands of miles. Then they keep us well-informed about every happening in the world. So the countries are brought closer, bonds of friendship are strengthened and interest in the peoples and affairs of other countries is created. This results in better understanding of the peoples and countries and consequently better relations.

They have their economic and commercial uses. The business columns advertise our goods, the wanted columns help us in getting employment, the matrimonial columns may get us a life-partner. The businessman finds the latest market rates, the cinemagoer can make his choice of the picture which is to entertain him in the evening. Newspapers supply statistics of all we want to know and give us up-to-date information.

Newspapers can help a lot at critical times. At the time of floods, epidemics, earthquakes or wars they serve the country very effectively. They evoke sympathy for the sufferers and exhort (آکسانا) the well-to-do, to help the needy and the distressed.

They have their educative value which gives then all the more importance. They give as political, scientific and literary knowledge. The Sunday Digests in most of the papers have certain articles which are of great literary or scientific importance. The editorials of important newspapers carry great weight and make people conversant with day to day topics. Special editions such as Pakistan Day Supplement or

Quaid-i-Azam Anniversary number contain very useful and important articles.

Thus newspapers do a lot of good and serve a useful purpose. But they are double-edged weapons and cut both ways. They can do harm also.

Instead of cementing sections of society they can create disharmony and chaos and can spread hatred. Inflammatory (بھڑکانے والا) articles, prejudiced views and exaggerated (مبالغہ آمیز) statements about a community or a section of society can sow the seeds of discord (نا موافقت) and disharmony. Communal hatred has been intensified by newspapers and the fire of agitation has been fanned by them. Clashes have been caused by irresponsible editors and distorted accounts of incidents have widened the gulf between communities.

Newspapers can mould public opinion but they mostly play into the hands of moneyed individuals or parties and, therefore, disseminate (پھیلانا) the views of that particular party only. They present party views and hence generally the estimate or opinion is not impartial. Thus partiality and sometimes narrow-mindedness can only create ill-will and bad blood.

The Press has been described by Sir John Bowring as "an ever bubbling spring of endless lies," and this does apply to many newspapers. The false tales that some papers carry, the ugly lies they tell and the mud-slinging (کیچڑ اچھالنا) in which they sometimes indulge, have undermined their prestige and has at the same time been harmful for the country. Such lies and concotions (من گھڑت باتیں) mislead people and do not let them have a true estimate of a thing or let them form a true opinion.

The integrity of the editors or owners of the newspapers is not above board. Editors may be influenced,

and the opinions may be changed by pressure or money, and this is liable to harm the interest of the country. Newspapers can be made to serve the ulterior motives of the influential and the rich.

The Press should realize its responsibility and must aim at educating the people. It should give correct news, sound, unbiased views and try to infuse unity and create harmony in people. It should be impartial, incorruptible, fair and just. Such a Press can be a strong force and will command great respect.

21. The Influence of Cinema on the Life of the Pakistani Student

[**Hints.**—*Cinema is a good pastime and most of the students are regular play-goers. This makes them crazy about dress. They become spendthrifts, neglect their studies and foolishly imitate the film-stars. It stirs their romantic feelings and they think more of love than of books. It corrupts their morals and makes them behave in a passionate and licentious manner. Some pictures aim at increasing hatred between two sections of society or teach the methods of stealing and killing. These encourage crimes and young minds are greatly influenced by them. But talkies can have a wholesome effect if proper censor and check is exercised.*]

Cinema has given the student a cheap and easily available entertainment. It is a good pastime and a wonderful recreation. The lure of the silver screen fascinates most of them and so regardless of their duties and forgetful of the work they have to do they are seen cycling to the cinema house, whistling about and winking at the girls. The student who does not regularly go to the pictures is considered old-fashioned and unprogressive. In fact, cinema exercises an irresistible charm on most of the students and they are not considered fashionable unless they become regular cinema-goers.

Naturally this contact has its influence. It develops dandyism (جذبہ نمائش) in them. They become very

particular about the knot of their ties, the shine of their shoes and the crease of their trousers. They want to dress themselves in a stylish and showy manner. They must imitate their favourite film-stars—dress like them, talk like them, smoke like them, laugh like them and walk like them. For this purpose they unhesitatingly get money from their parents and spend it lavishly on their dress and 'make-up'. They will feel proud of lisping in their talk if their favourite actors or actresses do so. Actresses bewitch them. They will have their rooms decorated with the photographs of the actresses and now and then will even heave a sigh looking at these 'fairies.' The result is that they discard (ترک کرنا) their books and will remain mostly absorbed in thoughts of love. They may even start corresponding uselessly with them, thus wasting their time and ultimately wrecking (تباہ کرنا) their careers. Cinema, therefore, makes them idlers, spendthrifts and useless members of society.

Cinema stirs their romantic feelings as well. When they see that the story of almost all the pictures is that of a young man, well-dressed and care-free with no other work in the world except to court, indulge in love-making and have the rare happiness of winning her love—when they see such romances staged before their eyes, they, too, want to have a beloved whom they may kiss and clasp tightly in their arms close to their beating hearts. The idea of having a young, beautiful girl nestling against their breast brings a thrilling shiver and arouses all the romantic feelings in them. So discarding their books they either continue to dream of a girl and imagine the thrills which her company will bring or else actually start hunting one.

Cinema has a very derogatory (خراب کرنے والا) effect on the morals of young men, especially the students. They see in the pictures that it is so easy to entice (پھنسانا) a young girl—just wink at her, throw a handkerchief at her, strike your cycle against hers or restore her

the fallen handbag—when they see this they like to put it into practice. So they chase the tongas in which girls are seated, whistle and wink at them and employ every imaginable method to attract them. This much actually may be considered as quite innocent. But what to do, they have seen the hero embracing the girl and passionately kissing her. Their passions having been stirred by the tempting, semi-nude youthful bodies of the film-stars, they go beyond all moral limits and at times behave in the most depraved (برے) manner. Thus the cinema ruins their character and makes them debauchees (بدمعاش) and morally corrupt.

There are pitures which present in an exaggerated (مبالغہ کے ساتھ) manner the cruelties perpetrated (ظلم جو کئے گئے) by the rich on the poor. This exaggerated view intensifies (بڑھاتا ھے) the hatred between the rich and the poor and widens the gulf between two sections of society. The young educated students being very sensitive and having an impressionable mind are very much influenced by such scenes and either like to revolt against the social system or at least view it with hatred. Cinema only points out the defect, lays the finger on the sore spot but does not suggest any remedy. The youthful and passionate young men, therefore, will be out to wreck and ruin the social system rather than take any useful step to bring about any reform. Similarly there are pictures in which a young man is shown stealing and robbing the others. Man being more prone towards evil than good, the young men who are after new experiments are encouraged to be pick-pockets and thieves for they have been taught the devices of stealing in the cinema hall. And there have been cases when some young cinema fan, in order to try a faultless device of committing murder presented on the screen, killed people and then found the faultless device to be very faulty. This, then, is the most alarming effect of the cinema. It will produce a nation of thieves, murderers and rebels.

The cinema, however, can have a useful influence if

pictures having educative value are shown to the students. Instruction can become interesting and the cinema can have very healthy influence. Stricter censor and nobler intentions on the part of producers can end the evil influences that the pictures now are having on the young students.

22. Changing Fashions

[**Hints.** *Man likes variety and therefore he wants the fashions to change. Sex instinct is mainly responsible for fashion. The opposite sexes want to attract each other by beautiful exteriors. College students are most fashionable and they are mad after fashions. The cut of the clothes go on changing. The girls are even more fashionable. They are copying the Western dress and a great change in their exterior is noticeable. Cinema plays an important part in introducing new fashions. The fashions of the favourite film stars are imitated by boys and girls. But this craze for fashions should be checked.*]

'The old order changeth yielding place to the new.' Change is to be noticed everywhere. It is man's insatiable (نہ بجھنے والی) thirst for variety that does not let him stick to one thing. He is soon tired with a new 'toy' and runs after a newer one. Novelty tempts him and he feels the craze for variety. Hence, like every other thing of the world, fashions, too, go on changing. These dressed-up dummies seem to be on parade but the dresses are antiquated (پرانا ہو جانا). Hence the old fashion is replaced and a new pageantry (show) is put on view.

Fashions have resulted from the natural instinct in man, to attract woman and *vice versa.* Man dresses himself quaintly (عجیب طریقہ سے), ornately (خوشنما طریق سے) and gaudily (نمائشی طریقہ سے) simply to attract the notice of the opposite sex. Perhaps a 'butterfly' may take a fancy to the colour and design of his showy tie or may be charmed by the cut of his beautiful suit. Similarly the dress of the modern woman, which reveals more and

conceals less, is simply to captivate a young man. It is the sex instinct that has introduced a variety of clothes, various manners of dressing up, walking, smoking, talking and what not.

College students play a prominent part in introducing new fashions. Money they have in plenty and they can afford to spend on the latest cut in clothes. Dandies set the fashions and others imitate them. The hunt for new cuts, new colours and new designs is carried on by them and their pastime is to think of new methods of adorning themselves and making themselves attractive. They grow long hair, make the best efforts to curl it up and spend hours in letting a curl hang on the forehead as if carelessly dropped. The ties are strangely designed, the coats are multi-coloured and the shoes, too, are queer looking. At times long coats are in vogue and then they are replaced by shorter ones. At times headgear (سر کا لباس) was not considered fashionable and now in summer you have straw and pith hats, and even the Jinnah cap is not a rarity. Similarly shoes sometimes have a broad toe and then are replaced by narrow-toed ones. At times crepe-sole shoes are liked and then tyre-soled shoes are preferred. French-cut beards, butterfly moustachios and close-shave—all the different fashions—appear on the face. Thus a constant change goes on in men's fashions.

The girls take even keener interest in fashion. A few decades back the shy girls considered it abominable (قابل نفرت) to follow the Western dress and imitate Western fashion. Now the Muslim girls are emerging out of *purdah* and Western fashions are finding great favour with them. Lip-stick, powder, rouge and all the sophisteries (تصنع) are employed by these modern girls to capture the hearts of young men. Nudism (عریانی) is affecting the girls more than it has affected men. Once-veiled ladies, now they do not mind wearing sleeveless blouses and almost transparent shirts. Tight dresses which reveal

all the contours (outlines) of the body are considered more fashionable. Fashions of the hair, too, change. At times the ladies like to have one pig-tail and sometime two are preferred. Bobbed hair (کٹے ہوئے بال) is now becoming the fashion of the day. Shirts sometimes are long and then they shrink up. The *shalwars* at times are trailing on the ground and the next change makes them go above the ankle. *Saries* at times appear and then *gararas* replace them. The blouses have full sleeves and then due to the shortage of cloth, perhaps, or the instinct of exhibitionism (جذبۂ نمائش) become sleeveless. And so the fashions continue to charge but they remain firmly rooted.

Cinema actors and actresses are the great originators of fashions. They push in new fashions and when a young man sees Ashok Kumar wearing a coat of strange cut, he, too, wants to imitate him. He may have to beg, borrow, or steal but he must follow in the foot-steps of his favourite star. Girls are crazy after the film stars. They will tease their husbands, annoy their fathers, and irritate their mothers but they must have the clothes tailored, their ornaments made and their hair dressed as those of Nargis, Madhobala or Sabiha. They cannot rest till they have adorned themselves in the most modern clothes which their favoured film stars wear. No scoldings, threats or promises will make them desist (رکنا).

This craze for the fashions should be checked. The money and time of the young people lavished on useless fashions is a great national wastage. This wrong tendency must be arrested and the lesson of simplicity must be taught to the young men and women. They should be asked to decorate themselves with the beauties of mind, equip themselves with rare accomplishments and not to squander (ضائع کرنا) away the precious period of youth in foolish pursuits.

23. Female Education

[**Hints**. *Backwardness of a country depends upon illiteracy and hence it should be removed. Women cannot become good mothers and cannot properly bring up their children if they are uneducated. Infant mortality can be reduced by education of women. Women cannot become good wives without education. Now there is a change and women are coming forward to participate in nation-building activities. Female education should be different from male education. The curriculum should include such subjects as nursing, domestic science, etc.*]

The backwardness of a country depends mainly on the percentage of illiteracy This percentage is fairly large amongst men in Pakistan but it reaches alarming figures in the case of women. So, for the progress of a country, education of women is as much essential as that of men.

There was a time when women were considered nothing more than chattels (property), they were confined to the four walls of their homes and expected to do the meanest and the dullest job and lead most wretched and unenviable lives. Man has been very unjust to woman in the past, but now he is trying to make amends (تلافی کرنا); the movement of emancipation (آزادی) is in full swing here as elsewhere. This is a step in the right direction for it is cruel to deprive women of the enlightenment which education brings and to stifle her in the darknes of ignorance. So, men realizing that a country is bound to lag behind, if a large majority of population is denied the privilege of education, have since a few decades changed their attitude towards women and today women also have been granted the benefits of education.

We must realize that women have to play a very important role in the history of a country. She must be conversant with her duties as a citizen of a state, she ought to be aware of the part she has to play in the growth of a nation and she must understand her

responsibilities towards herself, her family and the country. And to know all this she must be properly educated. Women cannot become good mothers if they are uneducated. A mother wields tremendous influence on the child. Their minds being impressionable and they being susceptible to any influence can be spoiled by an illiterate mother. The upbringing of a child, the inculcation of good ideas and habits is done more by the mother than the father or the teacher. An uneducated mother may pass on to her children the prejudices and superstitions which she herself has and thus train the new generation on very wrong lines.

The alarming figures of infant mortality in the Indo-Pak sub-continent were mostly due to the ignorance on the part of mothers. Thousands of children were sacrificed on the altar of illiterary. The superstitious beliefs of the mother were responsible for the increase in the death rate of children. The horrifying stories of mothers virtually killing their children because of ignorance of elementary medical knowledge, make very painful reading. Education can improve a lot the unfortunate state of affairs. Educated mothers will give the nation healthy, enlightened and decently brought-up children.

An uneducated woman cannot be a good wife. She will be a nagging (تنگ کرنے والی) and quarrelsome wife, unable to understand her husband properly and incapable of mutual adjustment which is so essential for good married life. She cannot be very tolerant and accommodating and makes fuss about ordinary matters. So for being a good wife also education is very necessary.

But the state of affairs to-day is not as it was a few decades ago. There is a healthy change. Women have become conscious of their worth and value and are aware of their duties and responsibilities. The unnecessary shyness which had been a great hindrance in the past in the way of true progress has been cast aside and women, after receiving education, are working side by side with men. They are engaged in numerous

works and are proving of use to the nation. They are working in offices, outshining men in superior service competitions, gracing the chair of magistrates, working as lawyers, performing delicate operations, walking as angels of mercy between the beds of groaning (کراتے ہوئے) patients, striding majestically in military uniform, and serving the country in the capacity of ambassadors or ministers. It is indeed a marvellous change when we compare it with past history.

Female education, thus, is very essential but all women do not need the same type of education as is imparted to men. There are many who are to stay at home. For them such useful subjects as nursing, domestic science, hygiene, embroidery (کشیدہ کاری), etc., should be taught. Those subjects can be of more help to them than higher mathematics, political science or economics.

The alarming percentage of illiteracy amongst women existing even now must be lessened by spreading education, but this should be on proper lines which, instead of increasing moral corruption, should serve a useful purpose.

24. Technical Education

[**Hints.** *There is liberal and technical education. The latter is very much needed to-day in the age of industry. We need trained men for the new factories. This education has utilitarian as well as educative purpose. Industrialization of Pakistan is on the increase but there are not enough industrial schools to cope with the demand. More technical institutions and schemes ought to be opened. This type of education will bring prosperity to the country.*]

Education is of two types—one teaches us how to live and the other how to earn our living. The first may be called liberal education and the second vocational or technical education. The aim of the first is cultural while that of the latter is to impart training in some branch of industry.

Ours is an Age of Industry and hence technical education is gaining importance, but as yet by some it is looked on with disapproval for it is considered humiliating to work as a craftsman in a factory. This, however, is as erroneous notion—the offshoot of a false sense of vanity and the sooner we get rid of it the better. If we are to industrialize our country we must have technicians to run the industry. It is not possible to import people from abroad for this degrading (ذلیل) work and look for others' help. We must shed the wrong ideas and our young men should come forward to learn some useful tride.

Technical education has an importance from the utilitarian point of view, for it helps us in earning our living but at the same time it has educative value also. It trains our body as well as mind. Liberal education from the second point of view may be considered more important but then that is a luxury which all can ill-afford. The country does not need a host of graduates who can walk about in gaudy (showy) clothes but trained and skilled personnel who can help in industrializing the country.

Pakistan is taking swift strides towards industrialization. Many factories are springing up and to feed them we need technical schools and colleges where young men can get the right type of training. We, at present, cannot boast of many such institutions. There is Craik Technical Institute and Mayo School of Arts at Lahore. In Sialkot there is a school for metal industries and one about leather tanning in Gujranwala. In Shahdara mills the students get training in weaving and there might be a few more schools spread over the country but certainly these are not sufficient. The crying need of the hour is more technical schools.

There should be polytechnic institutes spread all over the country. Such institutes and schools should be opened at suitable places, *e.g.*, a weaving school can be opened in Lyallpur, a school about sports industry can be started in Sialkot, a school of about pottery can be

run in Gujrat and so on. But what we urgently need is a network of such schools all over the country which can cater to the needs of the new factories springing up everywhere.

All students cannot shine in competitive examinations and it is no use swelling the number of would-be clerks or increasing the number of unemployed. So students after Matriculation should join some technical school and equip themselves with useful education. The new educational reforms visualize such a plan. After passing the higher secondary examination students will be able to join technical institutions and only a few who are really interested in higher studies will go up for graduation in arts. It is a useful scheme but its implementation is being kept in abeyance.

Technical education thus is essential for the prosperity of a country and it can do a lot of good to the people. It can reduce unemployment and save the country from large national wastage. But more schools and technical institutes must be opened to put this scheme into practice.

25. The Medium of Instruction

[**Hints.**—*The past rulers introduced English as the medium of instruction. Now there is a tendency to oust it but we must not be swayed by sentimental reasons. English no doubt being a foreign language presents difficulties but Urdu is not a very much developed language. Science subjects cannot be taught in Urdu. English on the other hand is an international language and we have got to study it. The growing number of failures is due to the fact that English having been pushed back it is not being very well studied. So, for the present, English should be the medium of instruction till such time as Urdu is capable of replacing it.*]

English was introduced as a medium of instruction when the British held the reins of Government ; it was to suit their convenience. The language of the governing

nation is considered as the Imperial language and is held in high esteem. English thus has been fixed in our minds as a royal language and we talk of it in a reverential (respectful) tone.

With the inception of Pakistan the people, having thrown off the foreign yoke, started clamouring for getting rid of the foreign language as well. There was a strong movement to replace English by our own national language—Urdu. There have been violent outbursts against the desirability of keeping English—the legacy (ترکہ) of the old rulers and a symbol of the slavery of mind. People grow sentimental when talking about English; they want this British heritage, which seems obnoxious (offensive) and displeasing to go at once.

To replace English by Urdu is a step which requires deliberation and cannot be taken rashly and hastily. To be swayed merely by sentimentalism and to try to banish English simply because it is a legacy of the hated rulers, is not a very wise approach to this important problem. Before taking any decisive steps we must weigh the pros and cons of the matter.

English, no doubt, being a foreign language, has in the past been a stumbling block for the students and most of the students being averse to it could not be well-up in it and hence the subjects taught in this language were rendered more difficult and sometimes incomprehensible. Moreover, sometimes prejudices about nations arouse hatred for their language and therefore the comprehension of that language becomes pretty difficult. So, English cannot find much favour in Pakistan and a radical change seems an absolute necessity.

Urdu is the only language which can replace it but can we say it is as much developed as English. It is indeed an elastic language and has every possibility of improvement but in the state in which it is today it cannot claim to replace English. It has to look to Persian or Arabic to enrich it and the new expressions of Arabic

will be more unfamiliar than those of English with which we have been famialiarized by now. The Arabicised expression, too, will be as much foreign to us as the English expressions and hence it will not help to make matters easy.

Moreover, such subjects as Science and Mathematics cannot shake off the shackles (بیڑیاں) of English. It will take a long time to give Urdu equivalents to scientific terminology. And even when it is accomplished the scholars for advanced study of those subjects will have to look up the books in the English language to supplement their knowledge. Besides, the scientific terms when rendered in Urdu look very irksome and rather cumbersome (heavy) and the difficulty of properly understanding these subjects is not lessened.

English, on the other hand, is an international language. It is understood nearly all over the globe. It is one of the languages used in U. N. O. Urdu cannot boast of such a recognition anywhere. It is confined to Pakistan and India and will find itself an entire stranger beyond the borders of Pakistan. We cannot make ourselves heard, cannot establish trade and other connections with other countries if we give English the go-by. In fact, we cannot do without it and hence necessarily we have to retain it.

It can be said that we may retain it as an elective subject but it is not essential to make it the medium of instruction. Some such experiment is being tried in schools and colleges to-day. The medium of instruction up to intermediate standard, except for science subjects, is Urdu. But the results of this experiment are not very happy. The percentage of failures has increased enormously. This year we had the lowest-ever percentage. What is wrong ?—We have to ponder over it. Urdu being the medium of instruction students listen to lectures delivered in Urdu, they read books of history, economics, etc., in Urdu, they answer questions of Civics, Geography, etc., in Urdu, with the result that students have very little

practice of understanding, writing and reading English, and so English, a difficult subject, presents greater difficulties which are not easy to surmount. It being compulsory to pass in English and this subject having posed greater difficulties the result is a fantastically high percentage of failures. This is very distressing and something ought to be done to check these disappointing results.

The only solution possible is to make English the medium of instruction so that students may become better acquainted with it and the subject may present lesser difficulties. Moreover, it is simply wastage of time and energy to teach science subject in Urdu up to the Matriculation standard and then switch over to English. Students of science in the Intermediate have to begin from *ab initio* (شروع سے) in the first year class. So this medley (mixture) of Urdu and English is not very helpful.

Hence English must be retained as the medium of instruction for the present and when books of science and science terminology have been rendered in Urdu and there are sufficient books on each subject in Urdu then the latter may be made the medium of instruction. Nobody can deny the possibility of Urdu growing into a first rate language but the time is yet far off and so we must not be hasty in taking such a step at this stage. However, when Urdu is made the medium of instruction it must be for all classes and all subjects.

26. Value of the Study of History

[**Hints**. *History gives us knowledge about our past. It is an interesting reading and at the same time useful. It is a record of the past. It adds to our knowledge and broadens our minds. It sheds our prejudices and makes us more sympathetic towards others. It acts as a guide to us and in the light of past useful experiences we can do better. It fills us with a noble zeal and stirs patriotic feelings. Thus it has a number of uses.*]

History tells us how a nation is evolved, how a

country is transformed and how 'the old order changeth yielding place to the new.' It is on account of our ancestors (آبا و اجداد) and story of their doings—heroic or ignoble. It, in fact, presents an interesting pageant of the past. The moment we turn over the pages of history books we are transported to the world of the past which, with all its gaiety, grandeur and grace flash upon our inward eye and carries us to the golden past where we revel enjoying the company of our brave, heroic forefathers, experiencing the thrills of the deadly wars of the past and watching the death and birth of nations, the demolition (مٹنا) and the construction of cities and the succession of glorious and bloody epochs.

Thus history makes interesting reading and we find that truth is stranger than fiction. The time employed in the study of history is not simply pleasingly but also usefully spent. These accounts are not mere fairy tales which create a pleasant forgetfulness in us but are real accounts of actual happenings and hence we, by studying it, enlarge the horizon of our minds. We get acquainted intimately with our ancestors and know how they behaved and what they achieved.

History is a faithful record of the past and through it we know of manners, habits and customs of the past people. We know when, how and by whom the historical buildings were made. We come to know how the ancient people were divided into different classes, how various sects grew up; how different ideas under different regimes developed; what heights man achieved and to what disgraceful depths he fell. Thus we become conversant with our past which was glowing or otherwise.

Reading of history broadens our mind. By studying the history of other nations and countries we shed our prejudices and cease to behave in a narrow-minded manner. Sometimes we come to develop aversion or (نفرت) for the nation for no particular reason but when we read of the accomplishments of that nation or the praiseworthy character-traits of her people in the past we

revise our opinion about that nation. History quickens our imagination and enlarges the horizon of our mind. Therefore we are cured of the narrow-mindedness from which we at times suffer. Having increased our knowledge and seen the others in the true perspective we become most tolerant and sympathetic towards others and shed our useless prejudices.

History acts as a guide for us. When we read about the past we know of the follies and strong points of the people of the past. Our judgments about the old kings will not be biased and we shall form correct estimates about their character. We shall be in a position to judge these political follies and their defective strategies in war. Similarly, we shall learn a lot from them about administration, politics and waging war. This knowledge will stand us in good stead and our statesmen if they imitate the good moves of the past and avoid the follies commited ages ago they are bound to succeed. Thus history will serve a useful purpose of greeting the present-day statesmen, politicians and rulers. History, apart from giving us knowledge, gives us lessons, both moral and practical. "History is a philosophy teaching by example."

When we read the glowing accounts of the heroic deeds of past kings and soldiers we feel inspired and are filled with a new fervour. The brave deeds of our national heroes stir our hearts and fill us with patriotism and we, too, like to bring honour to our country, follow in the footsteps of the old heroes and make a name for ourselves.

Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

The biographers of Quad-i-Azam and Iqbal fill us with a noble zeal and we, while adoring our great leaders, like to imitate then. Hitler's and Mussolini's life-histories

give hope to those belonging to humble families that they too can aspire to reach the greatest height.

History helps us to understand the present in the light of the past and also to carve out a gloriorious future for ourselves by shunning the follies of the people of the past and by imitating their noble deeds. It quickens our imaginations, enlarges our mind, broadens our knowledge, makes us shed our prejudices and narrow-minded bigotries (تعصب) and develop a spirit of charity and understanding. It serves as a guide and inspires us with patriotic feelings and a noble fervour. Thus the study of history serves many a useful purpose.

27. Demoracy *vs.* Dictatorship

[**Hints**—*Democracy is the government by the people and for the people. Dictatorship is rule by one who enjoys absolute authority. Democracy allows freedom of speech and expression of personal opinion. Dictatorship can tolerate no such thing. There is no parliament or a body curbing the unlimited fredom of a dictator. The former is a good form of government giving each individual a chance to run the government. The latter is good at times of crises but is associated with cruelty and oppression and hence democracy, though not the ideal government, is the best.*]

Democracy and dictatorship are two forms of government. Democracy means the rule of many, *demos* being an Athenian word meaning multitude. It may be described in the oft-quoted words of Lincoln, 'government of the people, for the people and by the people.' Democracy implies parliamentary form of government, having an assembly wherein every individual can express his opinion and exercise the right to vote and elects the representatives of people to govern the country. Democracy permits the growth of opposing ideologies and there is no ban on the growth of contending parties and the propagation of ideas even opposed to those of the party in power.

Dictatorship is a Latin word and was first used by the Romans. The Roman dictator was a person invested

with absolute power for the purpose of helping the state to emerge successfully out of a crisis and as soon as the circumstances returned to normal the dictator had to forgo the powers he temporarily had assumed. But the Fascist and Nazi idea of dictatorship was widely different from it. Hitler and Mussolini assumed such unlimited and absolute powers for as long a time as they lived. " So, in the modern sense, dictatorship stands for a form of government in which the entire power is vested in one man who is all in all. He is under obligation to none and answerable to nobody. He does whatever his caprices (strange ideas) or whims dictate him and is an autocrat (absolute ruler). There is no parliament and, if at all it exists it is kept back and cannot exercise any check or legislate any laws. In dictatorship the rural parties are not allowed to grow. In fact, the very idea of opposition is foreign to this form of government. Public opinion or criticism is gagged (گلا گھونٹ دینا) and nothing but eulogies (تعریف) of the dictator and the lavish praises of his doings are tolerated The dictator can brook no opposition and those who differ with him either never see the light of day or else are 'cured' of their perversity.

Democracy is a very good form of government. It gives each individual the idea that the country is his and he has a hand in her administration. Freedom of speech is allowed and individual liberty is granted. Every person can have his say in the governing of the country. Criticism of the action of the ruling group is not only tolerated but is sometimes invited. All are given equal rights and opportunities and nothing hostile to a clan or community is allowed to happen. It is a form of government in which every individual feels secure and can voice his feelings. There is no oppression or the employment of tryannic methods. It indeed is a government by the people and for the good of all people. That is why this form of government is gaining popularity and in all the big countries it is being practised.

But there is another side to the picture as well. It is

all a question of power politics. The party which, by fair mean or foul, gets more votes becomes the ruling party and at times dunces (کند ذہن) blockheads and illiterate persons are put at the helm of affairs. Then due to party squabbles (جھگڑے), there is ruthless criticism on one side and on the other all energies are concentrated to preserve the safety of the ruling group. Intrigues, moves and counter-moves engage the governing party and their opponents and the business of state is kept pending. Matters are decided in accordance with the interest of a particular party and more efforts are spent in retaining power than in the betterment of the country. Thus the country goes to the dogs, the interests of the state are neglected and a war of wits between the opposing groups is waged very earnestly. Thus it becomes a government by the rabble—and when everybody is somebody then nobody is anybody. Besides all these defects show up in times of emergency like war, etc., secrecy and speed is needed which this form of government cannot guarantee. Promptitude and decision needed badly at such times is wanting and hence there is possibility of the opportunity slipping by.

Dictatorship has something in its favour. If the country is lucky enough to get a selfless, wise and efficient dictator it can make miraculous progress in a short period. The dictator has nothing to hamper (روک ڈالنا) his schemes and so can take swift strides towards progress. If he is a popular dictator he will command the respect of and loyalty of all and so will really work miracles. Hitler and Mussolini, in a short period, made their nations sky-high and accomplished what the Germans and Italians could not even dream of.

In such a form of government there is speed and efficiency. But we cannot overlook the fact that dictatorship gives no individual liberty and tolerates no opposition. It gags the press and no adverse remark is allowed. Thus the people are under a surveillance

(نکرانی) and they only half-heartedly will like to carry out the orders of the dictator. It envisages cruelty, and sometimes tyannical methods are employed by the dictator to purge the country of the undesirable elements. Moreover, a dictator cannot create another dictator. The death of the dictator is followed by chaos in the country.

Democracy, therefore, in spite of its defects, is the best form of government. It, of course, is not the ideal form but certainly much better than dictatorship.

28. The Beggar Problem

[**Hint.** *Beggary is a curse and a slur on the fair name of society. Lines of beggars shouting, weeping, and making appeals crowd into streets and are a regular nuisance. It is great wastage of manpower and hence it should be banned. Workhouses for able-bodied beggars should be started and there should be poor houses for the blind and cripple. This evil must be eradicated as soon as possible.*]

Beggary is a curse and beggars are like parasites (تباہ کرنے والے کیڑے) eating into the vitals of the nation. They are the persons who contaminate (خراب کرنا) the society, engender vices and are an evil spot on the fair face of the country. They are crippled and maimed limbs of society and bring an evil name to it and are responsible for moral degeneration (اخلاقی نزل). They breed evil and are like diseased limbs of the society fit to be amputated (کاٹنا). They produce a generation of sluggards (کاہل) who are a burden and a very unpleasant burden on society. They, in short, are the parasites pestering the society and it must be purged of them or else it will degenerate into a society of indolent, sluggish and corrupted persons.

From the small hours of morning till late at night the shouting and squealing (چیخنا) of these beggars, flooding the streets, can be heard ; some make sentimental appeals in pathetic tones, and touching sounds which

will affect every soft heart; others shout at the top of their voices in loud and rather threatening tones; some deliver long lectures narrating imaginary tales of woe and sufferings and others sheepishly extend a hand to receive alms. Some play upon musical instruments and sing loud, vociferous (بلند آواز سے) songs which badly jar upon the ears of the listeners. The attitude of some is humble and submissive but there are those also who threaten and even at times curse you. Getting money from other's pocket is their birthright and they must have it. There are some cripple, maimed and blind persons and there are others who by applying lac to their limbs pose to be cripples, and by deception want to extort (get) money out of the credulous (believing) and sympathetic persons. Most of them are stout and able-bodied and capable of doing strenuous work but once they have a taste of this "profession" they are very reluctant to say goodbye to it. Beggars dressed in multi-coloured robes, imitating the cripple or the blind swarm the streets, knock at the gates and pester (تنگ کرنا) the passers-by. Thus they are a great nuisance. Moreover, it is a great national wastage to have so many able-bodied persons doing nothing for themselves, their families or the nation. Beggary is producing a nation of quacks (فریبی ۔ جھوٹا), cheats (دھوکے باز) and lethargic people who are a stigma on the country. The manpower of the country is being wasted, vices are increasing and the number of idlers is growing. Hence steps to eradicate this evil must be taken.

There should be some legislation to stop beggary in the country. Those who are stout and physcially fit should be kept in workhouses where they should be taught some useful handicrafts like carpentry, pottery-making, basket-weaving, etc. It should be considered an offence to beg in the streets and also to give money to the beggars in the street for thus, too, we are encouraging an evil. If these useless members of society are engaged in useful work and taught some

handicraft they will cease to be slothful and will be transformed into good citizens who will be helping themselves and also their families.

There are blind, cripple and old beggars also who really cannot do any active work to make their both ends meet. Some of them starve and die in the streets and lead miserable lives. The responsibility for feeding them should be of the state. They should be kept in poorhouses and the state should look after their interests. From private donations and other sources funds for the maintenance of these poorhouses can be started. Moreover, if 'Zakat' is introduced officially in this Islamic state there will be enough and to spare to feed these deserving but unfortunate members of the society. People, instead of distributing pennies daily to the street beggars may deposit some money in boxes kept in front of the poorhouses and can help their unlucky brethren.

Thus it is high time when this problem of begging which is assuming alarming proportions must be dealt with properly. Beggary should be banned. The able-bodied beggars should be taught some industry and the really helpless to be fed by the state and only then will we be able to get rid of this nuisance and this disease which is almost infectious and is spreading quickly.

REFLECTIVE ESSAYS

29. A City Night-Piece

[**Note** —*We give below a model reflective essay. The students should try to imitate the style of the essay.*]

The clock just struck two, the expiring taper rises and sinks in the socket, the watchman forgets the hour in slumber, the laborious and the happy are at rest, and nothing wakes but meditation, guilt, revelry, and despair. The drunkard once more fills the destroying bowl, the robber walks his midnight round, and the suicide lifts his guilty arm against his own sacred person.

Let me no longer waste the night over the page of antiquity, or the sallies of contemporary genius, but

pursue the solitary walk, where vanity, ever changing, but a few hours past walked before me; where she kept up the pageant, and now, like a forward child, seems hushed with her importunities.

What a gloom hangs all around. The dying lamp feebly emits a yellow gleam, no sound is heard but of the chiming clock, or the distant watch-dog. All the bustle of human pride is forgotten; an hour like this may well display the emptiness of human vanity.

There will come a time when this temporary solitude may be made continual and the city itself, like its inhabitants, fade away, and leave a desert in its room.

What cities as great as this have once triumphed in existence, had their victories as great, joy as just, and as unbounded; and, with short-sighted presumption, promised themselves immortality. Posterity can hardly trace the situation of some; the sorrowful traveller wonders over the awful ruins of others; and, as he beholds, he learns wisdom, and feels the transience of every sublunary possession.

"Here," he cries, "stood their citadel now grown over with weeds; there their senate house, but now the haunt of noxious reptiles: temples and theatres stood here, now only an undistinguished heap of ruins. They are fallen, for luxury and avarice first made them feeble. The rewards of the state were conferred on assuming and not on useful members of society. Their riches and opulence invested the invaders, who though at first repulsed, returned again, conquered by perseverence, and at last swept the defendants into undistinguishable destruction."

How few appear in those streets which but some few hours ago were crowded and those who appear now no longer wear their daily mask, nor attempt to hide their lewdness or their misery.

But who are those who make the streets their couch, and find a short repose from wretchedness at the doors of the opulent? These are strangers, wanderers, and

orphans, whose circumstances are too humble to expect redress, and whose distresses all too great even for pity. Their wretchedness excites horror rather than pity. Some are without covering even of rags, and other emaciated with disease; the world has disclaimed them; society turned its back upon their distress and has given them up to nakedness and hunger. These poor shivering females have once seen happier days, and been flattered into beauty. They have been prostituted to the gay luxurious villain, and are now turned out to meet the severity of winter. Perhaps, now lying at the doors of their betrayers, they sue to wretches whose hearts are insensible, to debauchees who may curse, but will not relieve them.

Why, why was I born a man, and yet see the suffering of wretches I cannot relieve? Poor houseless creatures! The world will give you reproaches, but will not give you relief. The slightest misfortunes of the great, the most imgianary uneasiness of the rich, are aggravated with all the power of elequence, and held up to engage our attention and sympathetic sorrow. The poor weep unheeded, persecuted by every subordinate species of tyranny; and every law which gives others security becomes an enemy to them.

Why was this heart of mine formed with so much sensibility? Or why was not my fortune adapted to its impulse? Tenderness, without a capacity of relieving, only makes the man who feels it more wretched than the object which sues for assistance—Adieu.

30. My Idea of a Happy Life

[**Hints.** *People seek happiness but the ideas about happiness differ. Real happiness is the attainment of a state of bliss through contentment of heart. I will not run after cheap and temporary happiness but will secure true contentment. Leading a quiet and retired life in a valley I will be perfectly happy.*]

We run after the thrills of life and pursue the fleeting happiness which plays hide-and-seek (آنکھ مچولی) with

us. We want to clutch it, but it generally eludes our grasp (مٹھی سے پھسل جاتی ہے). For some it remains a chimerical illusion (دھوکا - سراب) and the few lucky ones enjoy it but for some time.

But what is happiness ? It not easy to answer. The conception (idea) of happiness differs from man to man. For some goblets of wine in front, a tumbler in the right hand and the left hand around the waist of a delicate and pretty girl will represent ideal happiness. Others would like to roll in wealth and will be lured (attracted) by the jingle of money and then there are ascetics who are perfectly happy sitting lost in their thoughts on the road-side having no earthly belonging and yet enjoying a state of bliss. So, the conception of happiness differs from person to person.

The world's blind greed, etc., vice and infamy (برائی), the lust and moral corruption have made me completely disgusted with life. When I see what wrongs are being done under the daily sun, my heart breaks. Greed is making people mad, money tempts people beyond the borders of morality, and inhuman feelings make their stronghold in the human heart. There is heated activity all round. Money, power, position—these are the objectives. But contentment (satisfaction) is not their goal. They run after pleasures and not after happiness, and pleasures are transitory (عارضی). Having seen the fleeting and deluding (دھوکا دینے والی) happiness of the rich and licentious (شہوت پرست), of the power-drunk politicians and the ambitious statesmen, I have come to hate that happiness which is not conducive to the contentment of heart, so my aim is to lead a contented life and enjoy the inner bliss. This is real happiness.

Real happiness needs a great transformation (تبدیلی) within us. We should simplify our wants, lead pious lives and do good to all, try to get freedom from our cares and worries and seek real peace and contentment.

I would like to have sufficient income with which to support myself, leading a simple life and at the same time having enough spare money to help the needy. My heart bleeds to see on the roadside poverty in tattered clothes, hunger and starvation demanding a poor penny from the passerby, who does not condescend (التفات کرنا) even to look towards these suffering souls. There is pleasure in wiping their cheeks dry, in making these wrinkled, care-worn faces smile and in relieving to some extent their distress (مصیبت). In making them cheerful I, too, will be immensely pleased, for the quality of mercy blesseth him that gives and him that takes.

I want to lead a pure, unstained (بے داغ), independent life and to be the master of my fate and the captain of my will. I want to stoop before none and serve not another's will to lead an upright, innocent and simple life, to have my conscience as my strong retreat and to enjoy complete contentment of heart.

Far from the madding crowd in a lonely, quiet valley I would like to have a small cottage surrounded by tall, shady tries and green little shrubs with the roses peeping through the windows, the jassamines nodding their heads with delight and with peace and tranquillity (امن) settling down on this valley of seclusions. Away from the consuming worries of life and the dirty games that the human beings play in the cities I will enjoy a retired and peaceful life listening to the chirping of the birds who sing songs in praise of their creator early in the morning and living amidst the innocent objects of nature, which are not jealous, venomous (زہریلے) and malicious (کینہ ور) like man. Of course, I will visit the city but stay away from its corrupting influence as far as possible. Enjoying a state of inner bliss and contentment I will possess such happiness as is denied to the rich, the ambitious and the lustful.

31. Reflections of a Traffic Policeman

[**Hints.** *The policeman is neatly dressed and seems to have great authority. But he feels miserable standing in the heat and bitter cold. He is sorry for not having received education and therefore for missing a good post. His poverty tempts him to become corrupt. He does not feel very much satisfied with his job.*]

Dressed in a smart and spotlessly clean uniform, armed with a whistle and a note-book, looking the image of majesty and grandeur, with his one hand up and the other horizontally spread out, the traffic policeman stands on the square. Gracefully he moves his arms allowing some to pass on and forbidding others to do so. His tall, well-built body is awe-inspiring and his smart turn-out invests him with grace and dignity.

But let us enter into the mind of this bobby (policeman) who seems to boss (حکومت کرنا) over everybody. "What an authority I have! With a simple gesture of my hand the speeding cars come to a halt, the cycles line up and the tongas stand behind the marked line. The dignitaries and high officials helplessly stand awaiting my orders. In the scorching heat, biting cold or heavy downpour, I keep them waiting as long as I like. Oh, it puffs me up to have so much authority. If anybody is insolent enough to disregard my orders and has the cheek to disobey me, my whistle will bring him to his senses and my note-book will set him right. I spare none who dares to challenge my authority and so everyone fears this note-book of mine.

"But why give myself airs and live in a fool's paradise? Here am I standing for hours together in the scorching sun with the heat cutting my body like sword-blades. I have to be vigilant all the time, turning right and left every minute and lifting my arms upward, perhaps, in supplication (عاجزانہ درخواست). Is it a penance (گناہ کا کفارہ) I have to undergo for some sins of commission or omission? How awful to remain nailed

to one place and not allowed even to steal a look at the fair faces that saunter (go) by. Denied all the pleasures, like a mechanical instrument must I turn and turn. What a job!

I daily see this young chap, with glowing cheeks, beaming eyes and shining forehead cycling eagerly to school. I wish I had not squandered away my father's money so foolishly, had not burnt the candle at both ends (دولت اندھا دھند رولنا), had been more thoughtful and had spent money in educating myself. Then I might have been gracing a chair in some big office, rolling in wealth, owning a *de luxe* car and been under sheltered security away from this penetrating heat which literally seems to burn my body. But I sowed wild oats and the cars, the palaces, the luxuries and the amenities of life have vanished into thin air and I stand here in the sweltering weather pricking up my ears at the horns of the motorists and obeying every call which may come from any side. Is it life ?—it is drudgery!

"The traffic is a bit thin now. I can look around. How majestically does that woman walk wearing a nice *saree* which makes her look pretty. *Saree, saree*—yes, I am reminded my wife also has got it into her head to get a fine *saree.* But how can I buy one ? I long so much to see my wife well-dressed and outshine the other ladies of the *mohalla*—but *saree* ! I never will have the money for it. How about stopping a few cyclists and threatening to *chalan* them ? The threat surely will work and they are bound to grease my palm (رشوت دینا). By this evening I will have at least one-fourth of the price of a *saree* jingling in my pocket. What a fine idea ? But my conscience will prick me for this devilishly vile (برا) act. Oh, damn the conscience. If a poor man starts listening to the dictates of this hampering (روک ڈالنے والی), obstructing conscience he will simply go to the dogs. So let me set myself to the new scheme.

"What a good couple? The tall handsome young man looking spick and span in his well-pressed suit and the buxom (خوبصورت) blonde (خوبصورت بالوں والی) so youthful and lovely. Arm in my arm they walk with a halo of romance round them. It is a sight to feast one's eyes on .....Pomp—pomp.. ...d—n it—there is the horn of a motorist. What on earth does he mean by snapping (توڑنا) that spell of beauty. What a pity I am a traffic policeman and can do nothing besides lifting my hands."

32. Discipline

[**Hints** *Discipline implies control and order. The objects of nature show order and discipline. Discipline starts from the beginning of life and must be continued throughout life. It is a good corrective and guide. It makes us men in the true sense. It is a great force and much has been achieved through it. Indiscipline ruins life and hence we must observe discipline.*]

The word 'discipline' means subjection to control, physical, mental, moral or spiritual. A group of soldiers marching in a straight line in a rhythmical manner is called disciplined; a class where order prevails and where students work in conformity with certain laws is called a disciplined class and a man who does not show disproportionate development of a particular faculty and is not led astray by random gusts of anger, vice or lust is thought to be a disciplined person.

Discipline then implies order and a certain amount of restraint. It may be said that restraint jeopardizes (endangers) individual liberty. But this is a wrong notion, for man being a social animal must be subject to social laws. Moreover, is there not beauty in watching a column of soldiers marching to the tune of a military band, and treading rhythmically and swinging their arms simultaneously. It certainly is an impressive sight. Discipline, therefore, is a form of beauty.

Discipline is to be noticed all around us. We feel that every object of the Universe is subject to some law of nature

—the sun rises at a proper time, moves over a particular orbit and sets at an appointed time, the spring is followed by summer and summer by autumn, the water flows from the mountains to the sea and never in the reverse order, the moon is visible on the sky for some nights and disappears on others. So there is a definite code of law being followed by the objects of nature, or in other words every object of nature is disciplined. Hence when nature sets such an example it is to be carried into human life as well.

If we are to train the child properly we must ask him not to behave in a particular manner, to avoid doing particular things and to be agreeable in his speech by shunning indecent expressions. Such a discipline imposed by a good mother will give proper training to a child. When he goes to school the teacher expects him to behave in the class with decorum and decency and not to break the rules of the school. College, too, imposes certain restrictions on him and he is not allowed to stay in the institution unless he abides by the rules followed there. Education, in fact, means good manners and it is by subjecting the students to certain discipline that the spirit of education can be infused in them. In later life if he conforms to the rules of the society he will become a good and useful member and will be admired. Thus discipline is taught from the very beginning and must be followed throughout life.

Discipline, in fact, is very essential in all spheres of life. A school, where no discipline exists, where students defy (خلاف ہونا) the teachers, and do whatever they like, cannot claim to be educating the students. A college where indiscipline prevails will turn out rebels and rogues and a person who does not discipline his life will become an eccentric, vicious (برا), a lethargic person whose spasmodic efforts and ill-planed schemes will cut (break) no ice. He will be a moral wreck or an utter failure in life. Thus the importance of discipline in life cannot be minimized.

Discipline is a good deterrent (باز رکھنے والا) and an excellent corrective. Unlicensed liberty will land a nation into a mess, and will bring ruin to families and homes. Life without discipline is like a rudderless boat in a stormy ocean. There must be some corrective, some check to stop us when we go astray. Discipline serves a very useful purpose, *e.g*, look on the well-groomed, smartly dressed, and cultured young military officers. Their angularities of body and character were rounded off through a rigid military training and now they are fine specimens of cultured and polished gentlemen. It is a pleasure to watch them at work and a privilege to talk to them.

Discipline makes us men; lack of it monsters. It cures us of our diseased mentalities, it saves us from falling into slothful inactivity and it creates harmony. A disciplined nation will successfully face heavy odds while an indisciplined nation, however formidable it may appear, lacks the mutual harmony, will be unable to resist any onslaught (حملہ). That is why 313 Muslims who were knit together by discipline, could defeat more than a thousand people who had no such adhesive (جوڑنے والا) force to bind them. Discipline thus is a great force and indiscipline produces nothing but chaos. Similarly, a person who has a harmonious development of his faculties is bound to shine far more than the half-savage man in whom there is no such harmony.

Indiscipline leads to ruin and failure. It creates chaos and paralyses the life of a nation or an individual. Each individual has to fight the battle of life and when discipline is so essential in the battle-field it should be indispensable in our lives as well. Our young nation very badly needs discipline if it is to make a mark and to march towards progress. We must never lose sight of the ideal laid before us by Quaid-i-Azam of 'Unity, Faith and Discipline.'

33. A Stitch in Time Saves Nine

[**Hints.** *It means taking a right step at the proper time. It is no use crying over spilt milk and letting the opprtunity slip away. A little carelessness in the battle may have disastrous consequences. Neglect of health may bring ruin to families and if the evil is not nipped in the bud it may become very harmful. Nations too may suffer if certain steps are not taken at the opportune moment. Hence we must not let the opportunities slip away.*]

Literally the proverb means that if a garment is slightly torn and needs just one stitch it will need nine stitches if the repair is not done at the proper time. In other words a proper step at the opportune time will save much labour needed subsequently or may save many a regret when the opportunity has slipped away.

It is a wise saying to take,time by the forelock, for when once an opportunity slips away even the sincerest efforts and mad, frantic activity will avert nothing. On the other hand a slight effort, a step in the right direction at the opportune time, may have far-reaching effects. The person who idles away his time and does not repair the breech in time may have to rue his inactivity and will have to repent his folly.

Imagine a battle-field of the old days. The enemies' guns have correctly aimed at the rampart and there is a slight breach. If the soldiers remain indifferent to it and imperturbably look at it considering it an insignificant matter they will realize the folly of adopting such a complacent attitude when the breach yawns, becomes irreparable and the enemies' soldiers, to their surprise, march through it. Had they repaired that insignificant-looking crevice they would have not been routed by the enemy and would not have suffered a colossal set-back which ended in a humiliating defeat.

Let us apply this maxim to health. A child suffers from a mild ailment (بیماری) *e.g.*, a thorn runs into his finger. The mother pays no heed to it. The finger

swells, the thorn is picked out but it is too late. The poison has spread, pus has been formed and it is declared incurable, the finger has to be cut off. Similarly slight indigestion, if not cured in time, may be changed into an incurable malady. But a right step at the right time may save many lives.

The same thing is seen at work in life. A boy who steals a pencil of his class-mate and is not reprimanded (جھڑکنا) by his mother will be encouraged to pick the pocket of another and if still his mother shuts her eyes to this offence he will turn a bandit (ڈاکو), a cut-throat, an assassin (قاتل). But had this evil been nipped in the bud at the proper time it would not have resulted in heinous crimes and lamentable consequences. Thus the character of a person can be made or marred if there is proper guidance at the proper time. And when one becomes a slave of bad habit it becomes almost impossible to free oneself from its shackles. 'Indeed small neglects have blasted many a promising career and ruined many a happy home.'

Pakistan would have been a different country—bigger in size and burdened with lesser problems having more friendly relations with her neighbour and in less danger of an impending war—had the Pakistan army struck a more stunning blow in Kashmir just before the cease-fire there. But for this we would not have faced that unfortunate and painful Kashmir problem which has become our constant headache and which diverts the attetion of those in power from nation-building activities. Thus nations, too, suffer enormously if they unwisely fail to take a step at the right moment.

So we should be careful not to live in a fool's paradise and not to adopt complacent smugness, but be ever vigilant and mend matters at the proper time, for later on these might get out of our control and then no regrets will be of any avail. It is a wise proverb, 'For want of a nail the shoe (horse-shoe) was lost; for want of

a shoe, the horse was lost; or want of a horse, the rider was lost; for want of a rider, the battle was lost; for want of a battle the kingdom was lost.' Thus apparently insignificant things have big consequences and hence 'a stitch in time saves nine.'

34. The Struggle for Existence

[**Hints**. *Struggle for existence starts from birth and lasts till death. The primitive man had to struggle hard to save himself from the dangers of animals or the cruelty of more powerful clans. In the modern world we have to compete and can survive by winning this race for existence. Nations are also born after a hard struggle and can only live by struggling. Even the plants have to save themselves. So, struggle is everywhere and it is necessary.*]

A baby struggles out of the belly of its mother, causing her unbearable pain; the grown-up man struggles to sustain his life, to achieve progress or to make a name for himself and when he is dying even then the tremors (shaking) of the body show that he is struggling for life but is helpless. So the struggle for existence continues from birth to death.

Life is certainly not a bed of roses and we have to struggle hard to live. The birds fly for the whole day to find a few grains, the lion wanders about to hunt and the bees move from flower to flower—an arduous (مشکل) job. Amidst this constant and endless struggle none can afford to live like lotos-eaters, forgetful of himself and his surroundings, reclining like the gods, unconcerned with the changes around him. Such a man will soon be pushed out by those who are more vigilant, active and strong.

The struggle to live started with the primitive man when, to defend himself against the dangers of the wild animals, or the attacks of stronger men, he had to struggle hard. 'Might is right' was the order of the day and the weaker could not survive. The mighty dominated and the weak were exterminated (ختم کر نا). Thus the doctrine of the survival of the fittest held good then and holds

good even now. To-day we do not openly advocate the principle of 'might is right' but we do imply it in our action. Even to-day the weaker man goes to the wall. The stronger intellect replaces the weaker one, a powerful dictator throws out the weak statesman, a capitalist gags (گلا بند کر دینا) and kills a poor man. The poor, the weak, the idle, and the helpless have no right to live.

If the student stops working he cannot get through, however intelligent he may be. The scientist who does not spend daily a few hours in the laboratory can never make a name for himself. And in the world of to-day mere effort to live is not sufficient, but we have to compete with others to excel and outshine. If we are energetic, industrious and hardworking nothing will be impossible. Poverty, backwardness, lack of education—no obstacle can stand in our way. From humble families did Hitler and Mussolini rise up to occupy a prominent place in history. Henry Ford could become the great captain of industry and Napoleon could, by his efforts, become one of the greatest conquerors.

Nations, too, have to struggle for existence. Just as the bigger fish swallows the smaller fish so the powerful nations subjugate (تسخیر کرنا) the weaker. Divided and weak India fell a victim to the strong English and groaned helplessly for as long a time as she could not muster up strength to throw off the yoke of slavery. It was the hard struggle of the Indians that won them independence and it was the efforts of Muslims which made Pakistan a reality. The nations which do not struggle suffer ultimately. The ease-loving French had to learn a bitter lesson at the hands of the vigilant and mighty Germans in the last Great War. To-day a race for armaments (war material) is going on, effort for supremacy are being made and the desire to excel others is being evinced (shown). No nation these days can afford to remain inactive and develop a complacent attitude. It

is a race and must be run by all those nations which wish to survive.

The struggle which goes on in the physical world can also be seen in the world of intellect. Weaker ideas are being pushed out, the stronger philosophy holds sway, and a greater religion ousts the weaker one. Jadaism was replaced by Christianity and Christianity gave place to Islam. A forceful idea, even though wrong, reigns supreme over the human mind. The ideas of communism are spreading like wild-fire to-day and are taking firm root in the mind of many people. So, force, power, strength, activity and struggle are the only things which are to last.

The sun, the moon, the other planets, go on revolving and rotating in their orbits and they can only survive if they continue their struggle, and if they stop their movements the world will come to an end. So life lies in activity and in constant struggle. We must work to live and struggle to survive.

ESSAYS IN OUTLINE

1. Adult Franchise

It means that all adults—men, women, of a country should have the right to vote. In a democratic country there should not be only a few privileged persons, *e.g.*, rich or highly educated, who should have the right to vote. Such a restriction is against the very spirit of democracy which should be the government of the people, and hence each individual should be given the right to elect the representatives.

It has certain defects because in not very advanced countries like Pakistan the illiterate people unaware of the purpose of voting will be won over by a party which spends greater amount of money. Thus it can be abused. The contending parties have very many inducements to attract the simple voters and thus the wrong people will be returned.

So this cannot be very successful in a country where the percentage of illiteracy is fairly large. It does not seem very advantageous for Pakistan.

2. Industrialisation of Pakistan

Pakistan primarily is an agricultural country but we cannot wholly depend on agriculture and go on importing the necessities of life from other countries. We must become self-supporting in that sphere as well.

Industrialization has already started and the capitalists who were fighting shy of investing in industry have at last started helping the government in her ambitious plans of spreading a network of industry.

There are textile mills in Lyallpur, Karachi, Khairpur, Okara and Multan ; sugar, mills in Mardan. There is a big cement factory at Wah and an ordnance factory is also being established. Under P. I. D. C. many new mills are springing up and it is hoped that we will become self-sufficient in many commodities. Car assembling factory, too, has started working. This is a great achievement. Besides, many foreign firms manufacturing cigarettes, etc., have opened their factories here.

We have got sufficient resources and the second essential thing for industry, *i.e.*, power, too, is available. Sui gas is going to play an important role in this respect.

But we have to compete with India and other advanced countries. We must tap our resources and try to put our ambitious plans into practice. The goal is yet for off and we will have to strive harder.

3. Educational Value of Films

The Cinema is a flourishing industry to-day. It is a good diversion and has greet entertaining value. But it can serve other purposes as well. It is a modern method of propaganda. The businessman advertises his goods through it. The countries of the world send propaganda films abroad to impress upon others their achievements and

the nobility of their ideals. In war days the films can inspire confidence, give zeal and infuse patriotic feelings on the soldiers, and thus inspired they can fight with great valour.

To-day audio-visual methods are becoming wonderfully successful in schools. Through films the students study history, geography, science, etc. The films, making a two-fold appeal to our sense of sight and hearing, create lasting impressions on our minds. Foreign news, the important functions like coronation of the queen, Prime Ministers' Conference, the historical buildings, the lands with scenic beauty—all these are presented before us through films and this being our first hand knowledge is not easily forgotten.

Farmers can be instructed about agriculture, businessmen about banking, accounts, etc., women about the upbringing of children, industrialists about industry, engineers about roads and building, scientists about scientific research and latest inventions, through film. In fact, every type of knowledge can be imparted through this method and at the same time more effectively.

4. Modern Methods of Propaganda

Propaganda is not a new thing, but to-day more than ever have people recourse to it. It is an essential thing for making a mark in any sphere.

The platform is the best place for this purpose and public speaking is the best method but it is getting outmoded. The Press has greatly replaced it. Then there are magazines and radio. Radio is an effective and extremely quick method of propaganda. Television, a modern invention, has made it still more effective, for the speaker can impress his listeners by his gestures and graceful personality as well.

Cinema study, magic lantern, dropping of leaflets from aeroplanes and micorophones are other forms of propaganda.

There are such intensive campaigns going on about various things and ideologies that it becomes hard to differentiate good from bad. Everybody to-day is busy blowing his own trumpet and it becomes difficult to come to any decision. It is the force of propaganda that has made even wrong ideologies popular. So, we must exercise our judgment and should not be carried away by every wave of propaganda.

5. Aviation

People since centuries have been dreaning of flying in the air and at last a time came when these dreams came true. At first balloons were tried and they did fly. But it was in 1903 that the Wright Brothers had their first successful flight in an aeroplane fitted with a motor. The modern aeroplane was made by Daimler.

In the Great War of 1914—18 aeroplanes were made use of. These carried troops and were employed for bombing as well. It was in World War II that aeroplanes were developed and very many various types of 'planes were used by the Germans and the Allies. Blitzkreig by Germans was carried out by 'planes.

In peace time aviation serves other useful purposes. Aeroplanes carry passengers and goods from one country to another. Thus distances have been shortened and closer ties between nations have come to exist. Moreover, 'planes are employed for artificial manuring and map-making. They drop leaflets in time of emergency and have been dropping food to the marooned people in floods.

The future of aviation is bright. More luxurious passenger services are being started to-day. Jet planes have increased the speed considerably and much may be achieved in the future. But the human brain is perhaps more prone to the destructive side than to the constructive.

6. Influence of Railways on the Life of the People

Railways have diminished the distances and they have joined the far-flung parts of a country. Thus the

culture of one part of a country has influenced the other. Greater understanding has been established between people of various countries and areas.

Villages used to be cut off from the cities. Villagers led secluded lives and the dawn of civilization had not come to villages. Railways have connected these obscure villages with big towns with the result that the villagers too have made great progress.

Railways serve another purpose as well. When people of different sects and ideologies meet in a railway compartment they exchange views about various topics and thus great understanding and harmony results.

Railways help the businessman. It helps the common man in getting cheaper things. These help the village students to get education in cities.

Thus railways educate people, bring them together, help the industry and have a wholesome effect on the life of the people.

PANJAB UNIVERSITY

Intermediate English Paper B—(Solved)

1956

Time allowed : 3 hrs. Max. Marks : 75

I. Write a summary of the following passage and give it a suitable title. The summary should be in your own English as far as possible and its length should not exceed one-third of the original :—

Thinking over the losses which England has had forced upon her by steam and the ingenuity of the engineer, one is disposed to count the decay of the windmill among the first. Perhaps in the matter of pure picturesqueness the most serious thing that ever happened to England was the discovery of galvanized iron roofing ; but, after all, there was never anything but quiet and rich and comfortable beauty about red roofs, whereas the living windmill is not only beautiful but romantic too : a willing, man-serving creature, yoked to the elements, a whirling monster, often a thing of terror. No one can stand very near the crashing sweeps of a windmill in half a gale without a tightening of the heart—a feeling comparable to that which comes from watching the waves break over a wall in a storm. And to be within the mill at such a time is to know something of sound's very sources ; it is the cave of noise itself. No doubt there are dens of hammering energy which are more shattering, but the noise of a windmill is largely natural ; it fills the ears rather than assaults them. (*E. V. Lucas*)

Ans. New scientific inventions have robbed England much of her beauty of the past. There was quiet beauty in red roofs which the iron roofs lack. Similarly the windmill looked beautiful and romantic. It was even terrible—a monster which needed courage to come close to. It produced an awful noise, but it was natural rather than appalling.

II. Give the meaning of the following lines in simple prose :—

Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue :
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

Ans There are people who are in the habit of grumbling and murmuring even in favourable circumstances. Even a thought of the approaching worries will upset them dreadfully and they will start complaining in spite of their happy present. On the other hand, there are patient and grateful people who welcome each sorrow good-humouredly and a tiny ray of hope will fill their hearts with thankfulness.

III. (a) Express the following passage in the indirect form of narration :—

"Gentlemen," I said after silence had been restored, "there are more things in heaven and earth than are dreamt of in your philosophy. Do not be astonished at my statement. Is it fair to judge me by appearance only ?" "We never have judged," replied one of my hearers, "and we never will judge you in this way." "What a wonderful admission !" I said, "surely you cannot mean what you now assert." He responded, "How can you doubt it ? Would that I could restore your confidence in our fidelity." "Show it by action," was my answer

"and you need never fear my disapproving of your conduct."

Ans. After silence had been restored the speaker addressing certain gentlemen said that there were more things in heaven and earth than were dreamt of in their philosophy. There was no reason to be astonished at his statement, an said. He asked them if it were fair to judge him by appearance only. One of his hearers replying to this said that they never in the past had judged him in that way nor ever would in future. The speaker, appreciating this wonderful admission of his listener and at the same time doubting the truth of the statement, said that surely he (the hearer) did not mean what he then asserted. The listener, in reply, posed a question and said that how should he doubt that. The listener speaking for all wished that he could restore his confidence in their fidelity. The speaker asked them to show that (fidelity) by action and then they did not need to fear his disapproving of their conduct.

(b) Correct the following sentences :—

(*i*) There is a cattle under the tree.
(*ii*) How you managed to pass the examination ?
(*iii*) I have seen him only yesterday.
(*iv*) The clerk came to the office but returned back immediately.
(*v*) He availed of this opportunity.

Ans. (*i*) There are cattle under the tree.
(*ii*) How did you manage to pass the examination ?
(*iii*) I saw him only yesterday.
(*iv*) The clerk came to the office but went back immediately.
(*v*) He availed himself of this opportunity.

IV. A friend of yours has expressed his inclination to give up his studies and work in an office as a clerk.

Write a letter advising him against this step.

Or,

Complete the following story in about two pages :—

A boy and his sister went out for a walk. They had not gone far when they heard an uproar behind them.........

Ans.

289, Ferozepore Road,
Lahore.
October 5, 1956.

Dearest Parvez,

Your letter of yesterday almost stunned me. It was a very disappointing letter. In spite of the apparently convincing reasons that you advanced for discontinuing your studies after the matriculation examination, I am afraid I cannot see eye to eye with you.

You want to become a clerk. My lord ! Have you ever imagined the lamentable lot of an office clerk ? Perhaps the picture of a well-groomed, nicely-dressed gentleman, lounging on the Mall in a lordly fashion has deluded[1] you and you have come to think that this 'baboo' wearing a clean shirt and well pressed trousers enjoys an enviable life. If this is so you are greatly mistaken, my friend.

Just have a peep into a clerk's work and life. The fear of reaching the office in time to avoid the reproachful looks of his officer makes him rush to his office. Soon his table is filled up with files. I have seen unbelieveably big heaps of files on the shaky tables, groaning under the tremendous weight of these papers. And there sits the drooping 'baboo' poring over these papers and, in fact, literally buried in the files. The very air in the room of an office is nauseating and the picture of this helpless clerk wriggling like a worm out of the papers of these files is, to say the least, very painful. Then his job is dull, awfully dull. He must go on poring over them for hours together, study them painstakingly and then scribble a few lines. There is no originality in him, no working of the imagi-

1. دھوکا دینا ۔

nation. It is all drudgery and he must go on trudging laboriously on a path which is devoid of all charm and beauty. This, however, is not the end. The most unhappy moments are when his officer disapprovingly looks at his notes and in a fit of rage does not hesitate to hurl abuse at him. Humiliated, this 'baboo' meekly walks out of his superior's office with a hurt look in his eyes. But he is helpless. This is his lot. His is a long day, and it is dull and hard work but how depressing is the reward. it life and can any one cherish it ?

In spite of all this if you want to damn yourself, throw yourself into ruts from which there is no coming out ; subject yourself to a life from which there is no escape and invite an endless drudgery which will never be changed into happiness—well, if still you are attracted by this interminable quagmire[1] I cannot convince you by arguments. But I advise you to think before you leap.

Hoping to hear from you.

Yours sincerely,
Javid.

Story

The clouds sailing majestically in the sky, the branches of the trees waving happily and the cool breeze made Naheed throw away the magazine she had been studying and she started stroking the dank[2] hair of Anjam, her elder brother, who was fretting over a problem of Mathematics. Naheed threw away Anjam's book and asked him to go out for a walk. Passing through the bazaar they soon were out of the congested locality. It was a pleasant evening and they were very happy inhaling the sweet fresh air. Naheed's ever-smiling eyes looked more lustrous and there was a sweet smile spreading on her comely face. She was trying to humour Anjam who had not completely shaken off his peevishness. As they strode on, Anjam

1. دلدل ۔ 2. گیلے ۔

noticed a burly, long moustachioed roguish looking fellow who, with a merry twinkle in his eye, winked mischievously at Naheed. Naheed looked scoffingly [1] at this rogue and both passed on. The scoundrel could not take it easy. As Anjam looked back he saw that there were some five or six people pointing with their fingers towards him and his sister. He was rather scared [2] and urged his sister to walk faster. As they marched at a brisker pace the scoundrels from behind shouted at them. "Look, they are running. Stop them ! It is an elopement. The villain has eloped with a young girl. Do not let them escape."

And before the brother and sister could understand all this uproar they found themselves surrounded by a group of villains, with roguish looks in their eyes and with evil intentions written on their devilish faces. The rogues raised an alarm and were going to drag both to some house when a passing policeman came to their rescue. The policeman, too, however, considering it a case of elopement twirled his long moustaches, winked at Naheed who had been frightened out of her wits and placed her in a tonga. Bewildered, shocked and stunned at so unexpected a happening they mechanically sat in the tonga which started for the police station. Anjam heaved a sigh of relief and happiness beamed forth in his frightened eyes when at the police station he was met by Majid, the Sub-Inspector, who was his friend. The misunderstanding was at once cleared up, the constable received his share of reprimand and Majid set off for the bazaar to round up the scoundrels.

V. Write an essay of about three pages on any one of the following subjects :

(*a*) An Ideal Student.

(*b*) The Life of a Railway Coolie.

(*c*) Summer in West Pakistan.

(*d*) The Autobiography of a Library Book.

(*e*) The Value of the Study of Science.

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1. نفرت سے ۔ 2. ڈر گیا ۔

(*a*) An Ideal Student

[**Hints**. Students must not be thoughtless. They should know what is expected of them. Education aims at making them better men and giving all round development. So an ideal student must be industrious, interested in study, shining in sports, possessing a disciplined mind and body, a cultured, polished young man, who should be the envy of all.]

Students are most thoughtless in an age when they should be most thoughtful. A carefree life, jolly company and perpetual sunshine is what they are after. Enjoyment, at the expense of study, fun at the cost of precious time, is what they badly cling to. Forgetful of their duties and regardless of their responsibilities they continue to live in a fool's paradise, the spell[1] of which is snapped[2] rather too soon when this illusory[3] world slips under their feet and the stark realities of failure in an examination stare them in their faces. They never give a thought to what education is, what as students they are expected to do and what is the goal which they should have before them. To them an ideal student is a gay young man, who is smartly dressed, wears a carefree expression on his face, can indulge in loudest laughter, stroll romantically on the roads in the evening, talk glibly[4] about the qualities of various cigarettes, pass critical or sarcastic[5] remarks on the actors and actresses, slip cleverly out of the class, can use obscene language when called upon to do so, can shame-facedly stand before his accusing professor or disrespectfully assault[6] him with indecent remarks and can ungrudgingly[7] pay the fine, the money having been cunningly extorted[8] from the simple, credulous[9] and rather indulgent parent. Such a fellow is envied by all, looked upon with admiration and is deemed most suitable to deserve that venerable[10] title of an ideal student.

But if such are our criterions[11] of an ideal student we

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1. جادو - 2. ٹوٹنا - 3. دھوکا دینے والی - 4. روانی سے -
5. طنزیہ - 6. حملہ کرنا - 7. بلا شکایت - 8. حاصل کرنا -
9. سریع اعتبار - 10. قابل عزت - 11. معیار -

are far from reality. We must understand what is education and what, therefore, is the ideal a student has to achieve and then it may become easy to visualise[1] an ideal student fitting into the true pattern.

Education should aim at the harmonious development of the body and mind. It should make us disciplined, cultured people, inculcate in us noble qualities or in other words make us good, useful human beings. This being the aim of education, a student cannot achieve his objective by lounging[2] about, by cracking jokes or by indulging in immoral or licentious pursuits.[3] Such by-paths will lead him to the wilderness or into dark dungeons[4] from where there will be no turning back.

An ideal student, therefore, understands his duties and responsibilities. He knows he has entered the portals[5] of an educational institution with the object of not having a gay time but to widen the horizon of his mind and to enlarge the boundaries of his knowledge. His foremost duty, therefore, is to devote his time and energies to the study of books. He does not cram up books to pass an examination but studies intelligently to open up new vistas[6] of knowledge. He reads not to show off his scholarship but to have a better understanding of the cosmos[7] and a clearer picture of the human being as he stands in relation to the universe.

If he shines in study, impresses others with the soundness of his views, and his intellectual acumen,[8] he does not lag behind in the sphere of sports as well. An ideal student is not a bookworm. He understands that a sound mind is only possible in a sound body. So instead of being constantly glued[9] to his desk he is seen skipping in[10] the playing fild and excelling[11] here as well as in the field of study.

He is an ambitious young man who believes in the spirit

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1. تصور کرنا - 2. بیکار وقت ضائع کرنا - 3. بری -
4. غار - 5. Gate. 6. Views. 7. دنیا - 8. تیز فہمی - فراست -
9. Fixed. 10. ڈیرہ ڈالنا - 11. آگے بڑھ رہا ہے -

of competition. He has a noble desire to outshine the others but it is not tinged with the idea of humiliating his class-fellows nor is he vindictive[1] or jealous if somebody leaves him in the rear. He rather is sympathetic, helpful and kindly disposed towards all.

He has a disciplined mind and body. Respectful to his teachers, obedient to his superiors, he accepts punishment cheerfully if at times his blemish[2] or neglect invites it. Regularity and punctuality are his hall-mark. Being regular in his studies he clears the hurdle of examination confidently and easily, and being punctual he is saved from fines and punishment and this habit makes his life more disciplined.

An ideal student tries to imbibe[3] all the noble qualities. Truthful, honest and dutiful he possesses a humane heart which is filled with sympathy for all. He is a truly cultured person. Books have not made him a recluse[4]. He likes to mix with his fellowmen and pleases others by his jovial or genial remarks, polished manners and admirable behaviour. He greets others with a smile, is suave[5] in his behaviour and captivates[6] others by his winning habits.

In short an ideal student is a good, industrious, intelligent, young man, who is interested in his studies, has a craving[7] to outshine in the field of study and sports, impresses others by his nobility of temperament and excellence of behaviour, possesses a disciplined mind and body and is respectful and uncomplaining. He pursues his object with steadfastness and is not lured[8] by the so-called enchanting diversions. He is ambitious and is filled with noble aspirations.[9] He has zest for life and undaunted[10] by the grim facts he pursues his course. His beaming eyes, and smiling face signifies the nobility and sweetness

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1. بدلا لینے والا - 2. عیب - 3. جذب کرنا - 4. گوشه نشین -
5. Pleasant. 6. Wins. 7. خواهش - 8. Attracted.
9. تمنا - 10. بلا خوف -

of his temperament, the will to succeed and conquer and the calm contentment[1] which never is changed into foolish complacency[2] stifling[3] the urge to progress. He is cheerful and charming and the picture of a person who is successful in life.

(*b*) The Life of a Railway Coolie

[**Hints.** Railway coolie's life is a very hard one. He works throughout the day and even at night. He has no home but the platform. For very hard work the reward is little and then he has to pay the Jamadar and do extra work for the railway clerk. He, however, can educate himself in his own way, and at big stations the coolie earns a handsome amount, but on the whole he leads an unhappy life.]

"What is life if full of cares ?"—The very look on the face of a railway coolie seems to present the picture that these words contain. Dressed in a red uniform, with a red pugree on his head, a metal plate showing his number on his arm, he will be seen groaning under awfully heavy loads trudging painfully, staggeringly and tiredly under the crushing burden, which when he has shoved in the railway compartment after a good many rebuffs[4] by the outgoing passengers, his quivering[5] hands receives a few annas at which panting and gasping[6] he looks blankly. This is his reward for the donkey-load he lifted—these poor pennies that his greasy hand holds after he had almost been killed by the too heavy load ! How can these few annas ease his life, or bring a smile on his woe begone[7] face and lustre[8] in the eyes of his half-famished children and ailing[9] wife ? He looks thoughtfully and helplessly at these coins which can bring little relief to him, dispel[10] no clouds gathering on the horizon of his life and while he stands lost in his thoughts and before he can open his mouth the

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1. Satisfaction. 2. Pleased satisfaction. 3. گلا گھونٹنا - 4. پیچھے دھکیلنا - 5. کانپتے ہوئے - 6. ہانپتے ہوئے - 7. پژمردہ - 8. چمک - 9. بیمار - 10. ہٹانا -

train steams off and the corpulent[1] passenger with a sense of triumph moves away leaving him absorbed in his disquieting thoughts.

A railway coolie has a very hard life to lead. In the small hours of the morning when the train steams in, the coolies will be seen shaking off the sleep, getting to their feet and then running for the various compartments. God knows when they go to their homes; they are ever present at the platform. The platform is their bed and it is their home. Beginning so early the weary day does not seem to come to an end. Trains continue to arrive and the coolies, therefore, to supplement their little earnings of the day have to be on duty even at night. It indeed is a long, tiring, exhausting day for him and he knows no rest even at night. It is a boring routine, a killing work, a strenuous duty but with a meagre reward.

But there is another side of the picture as well. Travel is the best way of educting people. A railway coolie does not himself travel but he daily comes across innumerable travellers, who hail from various places and belong to different sections of society. He has to deal with the clever and cunning, wicked and arrogant,[2] simple and sympathetic. He, therefore, learns how to deal with each; how at times to make a sentimental appeal, at times to insist obstinately and at other times to slink[3] away sheepishly when the violent outburst from the furious passenger starts. This training makes him tactful and wise in a way. His companions, well versed in such arts and having spent years in mixing with people, are capable of imparting the tricks of the trade and can deliver lectures on human psychology. Coolies besides discussing their family problems discuss politics, latest news, and the most recent happenings, which they might have seen on the platform or the ideas which might have infiltrated[4] into their ears from the passengers sitting close to them. Thus they pick up scraps of knowledge which help in educating them in their own way.

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1. موٹا ۔ 2. مغرور ۔ 3. چپکے سے کھسک جانا ۔ 4. Came.

Moreover, the coolies at big railway stations like Lahore are fairly well-off and they know the knack of fleecing their passengers and generally have a lot of money jingling in their pockets. Some of them, because of ample money, become addicted[1] to taking opium or become crazy after films and spend their earnings on such entertainments.

But do whatever we may the real side and the sad side of a coolie's life cannot be overlooked. After having so much to do throughout the day generally he is 'honoured' by a railway clerk who is kind enough to ask him to do a bit of washing or cleaning at his house. And when this poor fellow has spent a part of the day attending to multifarious duties at the babu's home he without even a loaf of bread is asked to go away. Then there is the Jamadar. The poor coolie may earn ten annas in a day but the Jamadar must have his tax. So grudgingly, reluctantly,[2] he has to part with a part of his extremely meagre income. These unavoidable daily calamities make him more despondent and add greatly to his worries which already are too many.

Having to attend to night trains and day trains he has little time to sit in the midst of his children and say a few pleasant things to his wife. But what good after all will it do even if he could spare the time to be at home, as his children, fairly large in number, present a picture of extreme poverty and utter helplessness. Half-starved, in tattered[3] clothes they with pale[4] faces look wistfully to the cheerful children of the rich, smartly turned out. The coolie seeing his emaciated[5] wife and unhappy children and realizing his utter helplessness to redeem their melancholy lot hurries back to the platform. It, too, is no relief to him. Here he must sweat and perspire under crushing loads. With tottering steps and panting breath must he move on, crushed by the enormously heavy burden and when at last he has deposited it somewhere his misery will be intensified at the fantastically little reward that he

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1. عادی - 2. چار و ناچار - 3. پھٹے ہوئے - 4. زرد - 5. کمزور

will get for his exhausting and fatiguing work. Then the wrinkles on his face will become more conspicuous, his jaw will sadly drop but it will be of no avail. Thus, helplessly, painfully, must he trudge on a path of life which shall never be smoothed under his feet and under the clouds of misery to which there is no silver lining.

(c) Summer in West Pakistan

[**Hints.** Change in weather is always welcomed. However, it is with mixed feelings that we hail the summer. It brings oppressive heat which does not let us work properly. It brings mosquitoes and flies which spread disease. Rainy season is worse. It brings muggy weather and also floods which ruin people and their homes. Fine days and mangoes are also associated with it. It is a friend of the poor but an unwelcome guest.]

The biting cold of December, chilling the very narrow of our bones, makes us yearn for the summer and we joyfully hail the advent[1] of the spring season but it is with mixed feelings that we welcome the summer, for summer in our country is associated with scorching heat, suffocating weather, outbreak of epidemics[2] and the fear of floods. Change everywhere is welcomed but we rather apprehensively welcome this change of the season.

Winter in our country is very brief and it is summer which is allowed to have sway for a longer period and this power is rather 'misused' by this unquestioned monarch. It shows its imperial might rather two severely till the human beings cry out complainingly but all this plaint will not mollify[3] the indignant[4] weather. It will go on displaying its whims and caprices,[5] the indulgence[6] in which perhaps gives a malicious pleasure to it.

Summer in West Pakistan brings a long, seemingly endless agony to the rich as well as poor. If the days become warmer the labourers and others who have to work out of doors find it increasingly difficult to carry on their work smoothly. The heat continues to increase and it

1. آمد - 2. وبا - 3. Soften. 4. غضبناک - 5. گمان وهم 6. عادت -

becomes merciless, sparing none. Sweating, perspiring people labour in an inclement[1] weather. In order to walk even a little distance one has to muster up courage. Solar hats and goggles are not of much help. Due to perspiration the clothes stick to the body and a very pungent odour emanates from the dress. Going out becomes almost impossible in the middle of the day. Only in the evening there is some respite from the oppressing heat. But if it is close in the evening it is worse than the heat of the day for one feels suffocated and even by fanning vigorously not much relief is felt. The houses in the cities seem to be burning like ovens[2] and the inmates feel as if they have literally been roasted. Neither in the day nor at night do they feel comfortable.

Summer brings the gift of mosquitoes and flies. The latter pester[3] us in the day and the former at night. It being so hot covering the body with a sheet at night is out of the question and without a sheet it is impossible to resist the onslaught[4] of mosquitoes which move about in large numbers. They will invade every vulnerable[5] place and will sing most annoying songs in the ears. It is very difficult to have an undisturbed sleep. Having a bad and extremely hot day we look forward to the night for some relief but the army of mosquitoes invading the poor human beings does not let us have any comfort. We continue rolling and grumbling in our beds and when we get up we feel itchy all over our bodies. This, however, is not the end of it. The mosquito's bite takes the form of malaria and thus it may take the form of a widespread disease. Flies will help in spreading epidemics and so cholera breaks out in many places and typhoid, too, is no casual visitor. Thus filth, unhygienic conditions and diseases have come to be associated with summer.

The gruelling[6] heat, the number of heat-stroke cases with the starting of what is known as heat-wave, make people await impatiently for the rainy season

1. بے رحم - 2. تنور - 3. ستانا - 4. حملہ - 5. کمزور
6. مار ڈالنے والی

which shall bring some relief from this scorching heat. The floating clouds are lustily cheered and their movements watched with a hopeful expectancy and at last the spell of severe heat seems to have been left in the rear when the rains start. These are widely welcomed and this change gladdens each heart. Rain does bring temporary relief and it is a pleasant sight to see the excursionists[1] going out to enjoy a fine day. But the after-effects are not very happy. The number of flies and mosquitoes swells. Ponds of stagnant[2] water breeding mosquitoes and giving out abominable[3] smell are noticed everywhere. The weather becomes awfully muggy[4]. The evenings are hot and close and people yearn for a whiff of breeze. It proves the worst sort of weather. What is more, the torrential[5] rains in the hilly tract swell enormously the water in the river, and these outraged with the lashes of rain, demolishing[6] the banks' poor defences, spread their waters far and wide. Vast areas are inundated[7], villages and cities are washed away, communication lines are broken and untold miseries are let loose. Floods bring unimaginable destruction in their wake and have most devastating[8] effects. These present the saddest pictures of helpless humanity struggling vainly against a colossal calamity[9]. It is the saddest side of the summer season.

But in spite of all this we cannot overlook the other side of the picture. The pleasure one enjoys of experiencing the thrills of rain after a hot spell is not to be found elsewhere. The clouds sailing majestically in the sky and the pleasant cool breeze is cheering and exhilarating. It is a season of picnics and out-door parties. There is great fun in enjoying the day with friends and then the blessing of the summer—the mangoes! Their sweetness makes one forget the bitterness of the weather for the time being. It is pleasure, immense pleasure to be flanked by friends, sitting on the bank of a swelling river and enjoying the honeyed sweetness of mangoes. It is a great

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1. سیر سپاٹا کرنے والے - 2. ساکن - 3. Hateful نفرت انگیز - 4. Sticky مرطوب - 5. بہت زور کی 6. مسمار کرنا - 7. Flooded - غرقاب کرنا - 8. تباہ کرنا - 9. بہت بڑی مصیبت -

redeeming[1] feature. The poor, however, find it better than winter. It is devoid of the rigours of winter against which for the poor there is no protection. In summer they can sit under a shady tree, wear a loin-cloth, have occasionally a dip in the canal and be sufficiently contented. They need no frigidaires and coolers, they are happy even without them. So, it is a friend of the poor and hence suitable to this country.

However, the long drawn-out agony that it brings, the problems it creates, the inconveniences it causes and the consequent unhappiness it brings cannot make us love it. Willy-nilly[2] we have to tolerate it but certainly we would not like to befriend it. We yearn for a change and we are happy when it prepares to depart ; we are only too glad at this unceremonial exit[3] of this unwelcome guest.

(*d*) The Autobiography of a Library Book

[**Hints**. Passing through printing and binding processes the book came to the library and was warmly welcomed. A girl student unable to understand it handed it to a boy to prepare notes from it. He lovingly carried it home and read it through. A studious boy spoiled it with pencil markings and the others imitated him. Another boy tore off some important pages and the book was left to lament.]

How I assumed the form of a book is a long story. Passing through various painful processes, rolling through gigantic noisy machines, I at last took the shape of a book and heaved a sigh of satisfaction to be out of the huge frightening machines, which squeezed, branded and disfigured my white surface. But there was more in store for me. I had not imagined the piercing and penetrating needless of the bookbinder. I struggled, strained and complained but the merciless fellow with the grizzly beard and frowning looks was determined to thrust his piercing needle in my soft pages. Oh ? It was awfully painful and immensely humiliating.[4] But what cannot be cured must be endured. This painful stitching, however,

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1. تلافی کرنا - 2. خواهی نخواهی - 3. غیر رسمی کوچ -
4. عاجز کرنے والا -

made me senseless and when after a day I gained consciousness I was pleased to look at myself, a beautiful book with pretty golden bindings. I, indeed, looked the prettiest thing and I was proud of my beauty.

As jolting[1] and jarring[2] in a tonga, packed in boxes where I felt almost suffocated[3], I was carried to a college, I little thought of the life that was destined for me. The moment I was unpacked by the librarian I jumped out of his hands tickled by the delightful sensation of being free again. I was a beautiful book and every one was keen to have a look at me. When people looked with eyes of approbation[4] I felt flattered and almost intoxicated[5] with joy.

Then I was placed in an almirah along with some other companions and from the glass cases I could survey the place I was in. Derisively[6] I looked towards the shabby dirty-looking books that lay huddled[7] in the other corner and coquettishly[8] towards the young chaps who attracted by my beauty automatically stopped and cast amorous[9] glances at me. I pretended to be a coy[10] maiden and almost blushed investing[11] myself with greater beauty.

I soon came to know that I was in great demand and everybody was keen to have me. It was a girl who first of all was lucky to have me. I felt a peculiar pleasure when her soft hands touched me. Happy and smiling when she entered the girls' reading room the other girls swooped at her and started pulling me this way and that way, but she held me fast and I accompanied her to her home. Delighted and proud at having obtained me first of all, she reclined in her cosy bed holding me in her hands under a beautiful lighted lamp. She skipped over a few lines but it seemed that the contents were beyond her comprehension. She looked bored, and to relieve her of this boredome[12] soon sweet sleep slid into her big black eyes. The head sank into the soft pillow and I slipped out of her pretty

1. ہچکولے کھانا - 2. کھڑ کھڑانا - 3. دم گھٹنا - 4. Approval - منظوری - پسندیدگی 5. سرشار - مدھوش 6. نفرت سے - 7. بے ترتیبی - ھر لگاۓ ڈھیر سے 8. ناز نخرے سے 9. Loving - محبت بھری 10. Shy - شرمیلی - 11. ممتاز کرنا - 12. سستی -

hands dropping with a thud on the hard floor. It was like the dashing of my hopes for after such a warm welcome I did not expect such a cold and indifferent treatment. The contrast made me feel very miserable. The next day she was handing me to a boy friend asking him to prepare notes from me for her. I cannot forget the peculiar look of the boy, the lustrous eyes of his bubbling with love and overflowing with immense pleasure. Gratefully and reverentially he received me from her fair hands and looked towards her in a searching and longing manner. He was trying to read something in her face but I know not what —I am not interested in such things. He hugged[1] me to his heart and respectfully carried me home. I was happy, very happy now. And, believe me readers, when he had closed the door of his room he imprinted a long loving kiss on me. It was the height of my joy and I thought that the young man had taken a fancy to me, but I was greatly mistaken as my companions to whom I narrated this experience, later told me. It was not my love but somebody else's. Now the boy started poring over me. He read each and every line and with a radiant face glowing with love and pleasure he continued to study till very late at night. He scribbled[2] something on a separate paper and next day he was handing me back to the girl with the prepared notes also.

I went back to the almirah and again I was withdrawn by a bespectacled[3] fellow who looked a very serious and studious type of person. Pushing his dinner away from his table with a feeling of satisfaction as at having obtained a treasure he started studying me. At places he fidgeted[4] and fretted and muttered agitatedly as if finding it difficult but he did not leave me. He started mercilessly marking me with a hard lead pencil and not even a single page was spared from these pencil markings. I had lost my beauty of which I was so proud by the foolishness of that fellow with an owl-like demeanour[5] and who posed to be very intelligent. I can never forgive that fool of a man who

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1. بغل میں دبانا یا سینے سے لگانا ۔ 2. گھسیٹنا
3. بڑی عینکوں والا ۔ 4. گھبرانا ۔ 5. ڈھنگ ۔ روش ۔

spoiled, scarred and disfigured me. Having once started, this practice continued and now every reader to whom I went imitated that foolish protagonist[1] with a sinister pleasure in marking the rest of the lines till the whole of my pages were furrowed deep with multi-coloured lines. While it gave me a fleeting sensation of pleasure at my being so important it greatly pained me to see myself disfigured out of recognition.

Once I was drawn by a robust, healthy looking jolly sort of fellow. I liked him. He seemed to be more fond of sports than books and when he turned over my pages he perhaps felt nauseated and was about to hurl me down when he came across a few pages which had been profusely marked and on which the word "important" appeared too abundantly. This rogue smiled mischievously, and with one cut of a sharp blade he tore out these pages without in the least realizing the pain that it caused me and the mortifying[2] sensation it gave me.

When I was issued to another young man he carried me home eagerly and anxiously opened me. In the contents he spotted a chapter which he choose to study but when he opened me at that page he was taken aback, for the pages had very deftly been removed. This created such disgust, such disappointment and made him so indignant that he violently threw me down on the floor where now I am lying sprawling[3] with my pages loose and my binding greatly damaged. It is a picture of helplessness and wretchedness that I present. Becoming prematurely[4] old after having seen a fleeting period of youth and happiness when my dazzling beauty captivated and enraptured[5] all, I now am despoiled of my charms and desecrated[6] by the evil-doings of my readers. I lie here to complain fruitlessly at the insults and to mourn at the wretched life I am leading and which I am destined to lead, God knows

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1. کسی ڈرامے کا ممتاز شخص ۔ 2. باعث تکلیف ۔
3. پاؤں پھیلا کر بیٹھنا ۔ 4. قبل از وقت ۔ 5. باغ باغ کر دینا ۔
6. پلید کرنا ۔ ناپاک کرنا ۔

for how long. Happiness is but an illusion and sorrow is the only reality. Youth is a transitory[1] phase and old age seems to be perpetual[2]. It is the contrast which intensifies the gloom. Do whatever I may I am bound to remain in this thick pall of darkening gloom—for how long I know not.

(e) The Value of the Study of Science

[**Hints.** We should try to understand our surroundings better and try to solve the mystery of various natural phenomena. Science helps us to do so. It makes us better acquainted with God. It has practical utility also. It helps people in making useful inventions and other persons to select useful and lucrative[3] professions. Thus the study of science is very essential.]

God in His Holy Book says, "Those who ponder upon what has been created on earth and in the skies, proclaim 'O God, nothing useless exists here'." This holy verse implies that human beings should have a sense of enquiry and investigation. We should try to probe into the mysteries of the Universe and try to become better acquainted with our surroundings. And here science comes to our aid.

Man is a creature gifted with intelligence, reasoning and thinking power and it is incumbent[4] on him to know his whereabouts and understand the world he lives in. The immutable[5] laws of nature remain a mystery to an uneducated man and he looks aghast at various natural phenomena associating superstitious[6] beliefs with these without trying to understand them. The study of science will make us conversant with[7] the laws of nature and will explain away the various daily happennings which remain a mystery to the uninitiated man. Having got a better grasp of his surroundings and having understood this universe better, man will not only enlarge his mental

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1. فانی ۔ ناپائدار ۔ 2. ابدی ۔ 3. نفع بخش ۔ 4. فرض ۔
5. تغیر سے بری ۔ 6. وہمی ۔ کمزور اعتقاد والا ۔ 7. واقف ۔ آشنا ۔

horizon, but, knowing how rigidly the laws of nature work, come to have a better understanding of his Creator and will admire more the being who made such a complicated system in which there is such order and homogeneity.[1] Thus the study of science will make us look to God with greater awe and reverence and hence make us better men. It is erroneous to believe that science and religion are at war. On the contrary a better understanding of the universe through science will fill us with respect for our Creator and make us rever Him the more. Thus the study of science will serve an important and useful purpose. It brings man nearer to God.

The primitive man saw the various phenomena of nature. This created dread in him and gave rise to superstitious beliefs which were greatly misleading. His mind being incapable of conceiving the notion of an abstract deity[2] he created various gods and goddesses. But still mystery surrounded these natural phenomena, say of solar eclipse or earthquakes. He concocted[3] stories about wrathful gods but these too did not satisfy him. This mystery has been dispelled only by science and so human beings, instead of being lost in ingenious and wrong explanations, have been set on the right path. We know what is lightning and how earthquakes are caused and therefore we do not wrongly attribute it to hostile gods. Thus the study of science has made us think on the right lines.

Besides these theoretical advantages study of science has practical utility as well. Had people not studied science, useful inventions of today would not have been possible. The study of science helped people to transform the whole of the world and scatter innumerable comforts for human beings. Swift travels, quick communications, luxurious homes and swift production of various necessities of life—all these are indebted to science and had people neglected its study these would not have been possible.

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1. یکسانیت - 2. خیالی خدا - 3. گھڑیں - بنائیں

Ours is the age of science. Every country needs engineers, scientists, doctors and agriculturists. If all the students in colleges take to the royal road of Arts subjects the factories will remain unmanned, the bridges incomplete and the buildings half-finished. Every country is being industrialized quickly. And, therefore, there is a great need of students who have studied science and can take up technical jobs. The study of science pays ultimately. Thus from the purely utilitarian[1] point of view also it is essential to study science, serve the country in the capacity of an engineer or a doctor and at the same time be financially well-off.[2]

The study of science thus helps us to shed superstitious beliefs, to understand the universe we live in, to be nearer to God, to be of use to the country and humanity and also to make our own lives more comfortable by entering more lucrative[3] professions.

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1. افادی - 2. مالی طور پر متمول ہونا - 3. نفع بخش -